A Wakening Call

OR,

An Alarm from Heaven

TO THE

Wise and Foolish Virgins

WHEREIN

The Vices of this Age is laid open, and [illegible] wail'd; the Subtilty of *Satan* discover'd in his Temptations, in several Particulars.

I. As to Original Sin.
II. As to the Love of the World.
III. As to the Danger of Ignorance.
IV. As to the Evil of Pride, &c.

Likewise,

There is discovered the Nature of Regeneration, or the New Birth, in several Particulars.

I. The Nature of Union to Christ.
II. The Nature of True Faith
III. The Nature of True Repentance.
IV. Christian Carriage commended.
V. The Glory of the *New-Jerusalem* Open'd.

From a Minister in the *Country*, to a Minister in the *City*, for the Publication.

A Verse may find him who a Sermon flys,
And turn Delight into a Sacrifice.
Herbert's Temple.

LONDON: Printed for the [illegible] and *Marshall*, at the [illegible]

CHAP. I.

Concerning the purely Divine Nature, and Things *thereof.*

1. GOD in his Divine Nature was infinitely bleſſed in the Sight and Enjoyment of himſelf from all Eternity, above and beyond all poſſibility of Addition or Diminution to his Bleſſedneſs, by any thing, meer Creatures, Angels or Men, good or bad, can ever be, think, ſay or do, to all Eternity; yea, even Creature-nature, in the Mediator's wonderful compounded Perſon, ſet up by the immediate Divine Hand (though by unchangeable perſonal Union with the Divine Nature, all one incomprehenſible God) adds not to the infinite Bleſſedneſs of the Divine Nature; but *was ſet up from the Beginning, and poſſeſs'd by the Lord*

in the beginning of his Way, towards the Creation of Angels and Men, *Prov.* 8. 22, 23. This was *the Beginning of the Creation of God*, Revel. 3. 14. Divine Nature had no Beginning.

The whole Creature-part in Chriſt's Perſon, Root and exalted Branch, adds not to the Glory of the Divine Nature, but was ſet up in reference to the twofold Creation of Angels and Men, natural and ſpiritual, and as the Means to let down the Viſions of the Divine Glory at ſecond-hand, with ſafety to the ſpiritual Sight, Underſtanding and Enjoyment of bleſſed Angels and Men in their new-created Capacities.

2. In the Divine Nature, the Divine Eſſence and Form are the infinite Divine Father and Son. The Divine Form, Image or Glory of the Divine Eſſence, is the Son thereof, by eternal and ineffable Generation; very God of very God, in the moſt abſolute Senſe; co-equal and co-eternal with the Father; both are one Infinite, Incomprehenſible, Divine Being. But the Divine Eſſence is not the Form; nor Form the Eſſence.

The

The Three diſtinct inviſible Powers in the Divine Eſſence or Father, did from all Eternity ſhine forth in the divine Form or Son, to God's own infinite Underſtanding, Enjoyment and Delight. The ſame three are, therein, the immediate Object of Sight and Enjoyment, to the whole Creature-part of the Mediator, Root and exalted Branch, as in unchangeable perſonal Union with the Divine Glory or Form in him; but are never ſo to any meer Creatures, bleſſed Angels or Saints, to all Eternity, in Heaven. They can never ſo *approach unto*, or ſee and enjoy *the Divine Light* or Glory, immediately, as he does, 1 *Tim.* 6. 15, 16. *Mat.* 11. 27. *John* 1. 18. In, with, and through his heavenly Creature-Spirit, as born of that which in him *is God*, (*John* 1. 1.) and therein *Partakers of the Divine Nature*, (2 Pet. 1. 4.) can and will they ſee and enjoy the Divine Glory, mediately, as let down to them by the exalted Creature-Son and Branch, being Members of that ſpiritual Body, his true Goſpel-*Church*, to which he, therein, *is Head*, *Col.* 1. 18. For this Purpoſe *it pleas'd the*

Father or Divine Eſſence, *that even in* the loweſt Creature-part of *the Mediator*, the exalted Son and Branch, *all Fulneſs ſhould dwell*, all the divine and Creature-fulneſſes and Perfections of his divine Form and Creature-root.

The Divine Eſſence, ſingly and abſtractedly conſider'd, in and by it ſelf, is abſolutely inviſible for ever; nor will the Divine Form, Glory, Image, or Viſibility thereof, and of the three that are one, therein, ever be the immediate Object of Sight and Enjoyment to any meer Creatures, bleſſed Angels or Saints, to all Eternity; but only to the whole Creature-nature in Chriſt's Perſon, Root and exalted Branch. Never will any meer Creatures be found in perſonal Union with the Divine Nature, as Creature-nature in Chriſt is. They will never have Divine Nature, an Ingredient into their perſonal Conſtitution; or as the ſupream Principle of Life and Operation in them, as ſome in our Days have moſt preſumptuouſly and unwarrantably affirm'd: for then would there be an innumerable Multitude of Chriſts and Gods, the greater ſort of Polytheiſm.

The

The Divine Form or Son, is *the Eternity*, the ſupream Heaven of Heavens, *the high and lofty* Divine Eſſence, or Father *inhabited* from all Eternity, in diſtinction from the Creature-form, Glory or Image thereof; *the high and holy Place*, or heavenly Creature-temple, of immediate *Divine Building* (*Prov.* 9. 1.) in perſonal Union with the Divine Inhabitant, *Iſa.* 57. 15.

This heavenly Creature-Spirit, Houſe and Temple, with the Life and Things of God therein, was prepar'd by and within himſelf, to be communicated in the diſtinct appointed Portions thereof, *to them that love him* (1 Cor. 2. 9.) *becauſe he firſt*, even from Eternity, *lov'd them*, 1 John 4. 19. Theſe ſpiritual, heavenly Creature-things of God, communicable to Men and Angels, by a new or ſecond Creation, are quite out of the reach or ſight of the higheſt ſingle natural Underſtanding of Man, at beſt, in the but reſtor'd firſt-Covenant-Law-life of the Creature, given in the firſt Creation. No intellectual Eye, Ear or Heart, therein, *can ſee, hear*, perceive, conceive, receive, own, *or know* what to make of them;

Iſa. 64.4. Hence does Man *account them*, and all right Words about them, *Fooliſhneſs*, 1 Cor. 2. 9, 14. Here's the Caſe of Man at beſt, in but *the living Soul of the firſt* Adam: In the Life of *the quickning Spirit of the ſecond* Adam, and the new, ſpiritual, infallible, all-diſcerning Underſtanding, therein, do Saints *ſee and know all things*, divine, and both ſpiritual and natural Creature-things, (in their proper Differences, Diſtinctions, Subordinations and Superiorities) even *the deep things of God*, 1 Cor. 2. 10. And as they have an infallible Underſtanding to know all things; they have alſo therein, an incorruptible Will, in unchangeable Harmony with the Infinite Divine Will, for the doing all things after God's own Heart. In his Heavenly Creature-*Spirit*, *can any* rightly *worſhip his Divine Spirit*, John 4. 23. In it only can any rightly perform all Duties to God, and to their Fellow-Creatures. All theſe things lie hid from (and are unpracticable by) Man, as out of the Reach of his own Underſtanding, and deſiring or performing Power of his own Will. So will he not regard, look, or

ſeek

ſeek after God, for *the Life* and things *hid with Chriſt in God*, Rom. 3. 11. Col. 3. 3. *Paul*, with others that come to be true Saints, till the ſpiritual Seed of true Life be waken'd up in them, are wholly ignorant of any ſuch heavenly Creature-Goſpel-Life and things of God, however eminent in reſtor'd Law-life, Wiſdom and Righteouſneſs of Man, *Phil.* 3, 6. Hence they verily think *they do God Service*, in perſecuting Goſpel-Saints, as the arranteſt Hereticks and Blaſphemers in the World, *Act.* 26. 9, 11. *John* 16. 2. The reform'd natural Man, at beſt, underſtands not the transform'd, truly regenerate ſpiritual Man's Underſtanding, nor any of the Divine or ſpiritual things, he thereby underſtands and ſpeaks of. *He cannot know them*; for *they can only be ſpiritually diſcern'd*, and he has no ſpiritual diſcerning, 1 *Cor.* 2. 14. If therefore he finally *lean and truſt to his own Underſtanding*, at higheſt, *for directing his Steps*, contrary to God's Counſel, (*Prov.* 3. 5, 6. *Jer.* 10. 23.) he is gone for ever, he never ſets one Foot in the Paths of Life. A Man of deepeſt Reaſon, moſt ſoaring, ſearching,

ſearching, natural Capacity, vaſteſt Diſplay of his rational and intellectual Powers, with all Imbeliſhments of Art or acquir'd Accompliſhments, may be *Paul*'s moſt *unreaſonable Man* to be dealt with, or diſcours'd, in Goſpel-Matters, *which he therefore deſir'd his Theſſalonian Converts to pray for his Deliverance from*, 2 Theſſ. 3. 1, 2.

What's here ſaid in this firſt Chapter, may give ſome aim towards right thoughts of God's Divine Nature and Things, which are to be acknowledg'd above and beyond all Conception or Language, by the Underſtanding or Tongue of natural Man or Angel; yea, will be Matter of wonder to bleſſed Angels and Saints to all Eternity, in their ſpiritual new-Creation-Capacities.

CHAP.

CHAP. II.

The twofold Purpoſes or Counſels of God within himſelf from Eternity, with reference to the twofold Creation of Angels and Men.

1. GOD, in the free Purpoſes and Counſels of his own Divine Mind, did, from Eternity, when he pleas'd, determine to create Angels and Men, and to give them immortal Spirits, by a firſt Creation; but, to put into them *a corruptible Seed* (1 Pet. 1. 23.) of a mortal, earthly, though pure and ſpotleſs, Firſt-Covenant Law-life, in which to be but myſtical *Trees of Good and Evil.* He declares, *he will break down this firſt Building, and pluck up this Tree* (though *of his own planting*) by the Roots, *Jer.* 45.4. This changeable good Life and Things, given them in their firſt Creation, could not anſwer the Needs and Wants of their immortal Spirits, nor enable them to anſwer

ſwer the whole Counſel, Will, and Command of God, in an everlaſting well-pleaſing active Obedience to him.

2. He did, therefore, in his Free-Grace-Purpoſes (another ſort of Counſels within himſelf) determine, from the ſame Eternity, by his own immmediate divine Power, to form, produce and ſet up a heavenly Creature-ſpirit of originally immortal Holineſs, everlaſting Righteouſneſs, infallible Truth, and eternal Life, and to take it into perſonal Union with his divine Nature, in the Mediator. He determin'd alſo to find a way in his infinite Wiſdom, to render this Life communicable to Angels and Men, by a ſecond or new Creation of them, as the only Principle of Deſire, Thought and Action, in which, ever poſſible to pleaſe him, ſo as to find eternal Bleſſedneſs to themſelves, in the Sight and Enjoyment of him. All conducible to this, was prepar'd to be given them by a ſecond or new Creation, in a New-Covenant Life, the Life of the Creator, above all Deaths, Dangers, Enemies, Bondages, or Fears.

The

The Life given them in their firſt Creation, God calls their own, with all the things thereof, their own Wiſdom, Righteouſneſs, all natural Excellencies and Perfections: All is but a Life, a Wiſdom, *a Glory to be done away* for ever, with all Works or Fruits, poſſible to be done or brought forth by them, therein.

The new and everlaſting Covenant-Life (given by a ſecond Creation of them) God's own heavenly Creature-life (with all the things thereof, the Wiſdom and Righteouſneſs of God therein) is a Life, a Glory, that unſpeakably *excels* the former, *and will remain for ever*, 2 Cor. 3. 10, 11. By God's new building them, and putting his incorruptible Life into them, they become particular Trees of Life, under and with Chriſt, working all their Works in God, and bringing forth right Fruits to him, *John* 3. 21. *Rom.* 7. 4. Their own Life and Wiſdom, *&c.* was given them for Trial of their Obedience to the declar'd Method of God's Wiſdom for receiving his. All that finally refuſe, in Paſſive Obedience, to ſubmit to the Death of their own, in order to find

find all again, with unſpeakable Gain, in his own, *prefer the Life of the Creature to the* Life of the *Creator*, and will periſh for ever, *Rom.* 1.25. All Life and things, given Angels and Men, in their firſt Creation, are character'd in Scripture by *Graſs*, *Fleſh*, *a fading Flower* (*Iſa.* 40. 6—8. 1 *Pet.* 1. 23, 24.) call'd *a vain Shew*, *altogether Vanity*, a vaniſhing, tranſient Shadow of the heavenly Creature-life and Things of God, offer'd by a ſecond. In this, 'tis as impoſſible, ever to ſin againſt or diſpleaſe God, as 'tis in our own earthly Life, to pleaſe or find everlaſting Peace with him. *If the Firſt-Covenant-Life*, given in the firſt Creation, *had been faultleſs*, or not defective, as to the pleaſing God, or finding true Bleſſedneſs to our ſelves, *no Place had been ſought for a ſecond*, Heb. 8. 7.

CHAP.

CHAP. III.

The preparatory Condeſcenſions of God, towards accompliſhing the ſaid two-fold Purpoſes or Counſels, with reference to the twofold Creation of Angels and Men.

1. THE firſt of the three diſtinct Powers in the Divine Nature, call'd Father, did by the peculiar Operation thereof, in the one Divine Mind of all three, produce, beget, form and ſet up a Creature-ſpirit of originally immortal Holineſs, everlaſting Righteouſneſs, infallible Truth, and eternal Life. This, in the Creature-part of Chriſt's wonderful compounded Perſon, is call'd by the Name of its peculiar Divine Producer, Father.

This was the firſt Step of God's preparatory Condeſcenſion towards the Creation of Angels and Men; *the Beginning of the Creation of God* (Revel. 3. 14.) that

that will have no ending. This is the ſupream Root of all Creature-being and Life, in both Creations or *Worlds* (Heb. 1. 2.) natural and ſpiritual, by a firſt and ſecond Creation of Angels and Men, and alſo of the Creature-Son and Branch in the very Mediator's Perſon. This originally unchangeable Creature-Spirit, in perſonal Union with the divine Nature, was ſituated too high, above the Capacity of being the immediate Hand of God, either for the firſt Creation of Angels and Men, or the giving them eternal Life by a ſecond, ſo as to anſwer and fulfil the two-fold Counſels of God concerning them.

2. The ſecond therefore of the Divine Three in One, call'd the Word, did, in the one Divine Mind of the Three, cauſe the ſaid Creature-root to bring forth a Creature-Son and Branch, in the Fountain-purity of all earthly mortal Firſt-covenant Law-life, determin'd of God to be ſet up in Angels and Men, by a firſt Creation of them.

This Creature-Son and Branch is call'd by the Name of its peculiar divine Cauſer, in the Creature-part of the Mediator's Perſon,

Perſon, the Word. This Word, as *the Lamb ſlain from the Foundation of the World*, (Revel. 13. 8.) and exalted by and out of that Death, into the originally unchangeable Life of his Creature-root and Father, became the living Word of God, and immediate Creator of all Angels and Men, by a firſt Creation, and of an innumerable Multitude of both by a ſecond. He will alſo be the immediate Performer of the whole Divine Will, on all Angels and Men, good and bad, in the final Love or Wrath of God, in Heaven or Hell, to all Eternity.

3. In order to all this, did the third of the Divine Three, call'd Holy Ghoſt, cauſe the ſaid Creature-root and Father, as the ſupream myſtical *Abraham*, to perform a ſacrificing Death-work on his Creature-Son; and caus'd the ſaid Creature-Son, as the ſupream myſtical *Iſaac*, not only to ſubmit thereto, in a compleat Paſſive Obedience to the Divine Will; but (in the ſupreamly partaken of heavenly Creature-life of his Root, and Love thereto) to join therewith, in Active Obedience to the Divine Will, for carry-

ing on the ſaid Death-work on himſelf. The like did he, in our mortal Nature, when in the Fulneſs of God's appointed time, taken by him, in the Fountain-purity thereof, above and beyond what it was in the firſt *Adam*, before his Fall. He was, therein, alſo *full of Grace and Truth*, John 1. 14. *full of the Holy Ghoſt*, Luke 4. 1. *He was Son of Man in Heaven* (in full Poſſeſſion of the eternal Life of his Creature-root, without any mortal Life, about him) at ſame time, that he was Son of Man on Earth in our mortal Nature (*John* 3. 13.) and long before. All in Chriſt's Perſon, below his infinite Divinity and Creature-root, is call'd Man. His whole Creature-nature, Root and Branch, in perſonal Union, is the heavenly Creature-ſpirit or Holy Ghoſt, render'd communicable to Angels and Men, by the exalted Creature-Son and Branch. This Creature-Son was one of the three Men that did eat of *Abram*'s Meat, elſe would not have own'd his worſhipping him, in Prayer, for *Sodom*, when the other two created Angels were gone towards it, to deſtroy it, and deliver *Lot*, *&c.* The

two

two good Angels are alſo call'd Men, *Gen.* 18. 1—8. and *v.* 22—33. Satan alſo with his evil Angels, *are Men of Sin*, 2 *Theſſ.* 2. 3.

Chriſt was active in carrying on the Death-work upon himſelf, as Firſt-born of every Creature; and ſo was he, in his ſecond Sacrifice, by carrying on the Death of our whole mortal Nature, in him, Spirit, Soul and Body. By the Holy Ghoſt or heavenly Creature-ſpirit in him, did he crucify the Spirit of our Nature in himſelf, *Luke* 12. 49, 50. He was alſo a voluntary Giver up of his Body into the Hands of Men, under Devils, to put a full Period to all that was mortal about him, *John* 10. 17, 18. *He laid down the Life of our* whole mortal *Nature, and took it up again*, in the originally incorruptible, immortal, eternal Creature-life of his Root, above all Deaths, or Enemies. And by his communicated heavenly Creature-ſpirit, or Holy Ghoſt in Saints, will he enable them to be active in carrying on the like Death-work on the Spirit of Nature, at beſt, in themſelves; and freely alſo to give up their bodily Life, into the Hands of evil An-

gels and Men, God's and their Enemies, where God ſo permits and orders, for the witneſſing his Goſpel-Truths.

The Record, Witneſs, or Products of the firſt and ſecond of the Divine Three, Father and Word, in the Creature-part of the Mediator's Perſon, as brought into inſeparable Union by the Third, bears the Name of the peculiar Divine Cauſer, Holy Ghoſt. All theſe things were tranſacted and done, by and within God himſelf, before any meer Creatures, Angels or Men were brought forth. The Three in the Divine Nature, *with their Record in Heaven* (the Divine Form) *are one*; and *the ſame Three, as bearing Witneſs in Earth* (the Creature-part of the Mediator) *agree in one*. The one Divine Mind is declar'd and done, in and by both, and all, 1 *John* 5.7,8. By what was done of the Divine Three, by their diſtinct Products and Operations, in the Creature-part of the Mediator, will they let down themſelves to the Sight and Enjoyment of bleſſed Angels and Saints for evermore.

The

The Divine is not the Creature-nature in Chriſt; nor, in his whole Creature-nature, is the Creature-root, the exalted Branch. And his whole Divine and Creature-Perſon, is moſt intimately one with the Divine Eſſence or Father, *the Head of all in him*, 1 Cor. 11. 3. All are one incomprehenſible God, *John* 10. 30. The exalted Branch in Chriſt, is the immediate Head of his true Goſpel-Church. The Creature-root in him, Head of that; his Divine Form, Head of his whole Creature-nature, Root and Branch; the Divine Eſſence or Father, Head to his whole Divine and Creature-perſon; yet remains uncompounded with Creature-nature, as the Divine Form or Son is, *Gal.* 3. 20. 1 *Tim.* 2. 5. After all this account of Superiorities and Inferiorities in all that's truly call'd God, the loweſt Creature-part in the Mediator, the exalted Branch, or living Word of God, *thinks* or infallibly knows, that *'tis no Robbery* or unwarrantable Preſumption in him, *to reckon himſelf equal with God*, as in perſonal Union with his Creature-root and infinite Divine Nature, *Phil.* 2. 6. Theſe are ſtrange, ſeem-

ing Contradictions to Man's Wiſdom, which is Fooliſhneſs to God's, and to be deſtroy'd (*Iſa.* 29. 14.) in all ſelf-confident Diſputers of this World, 1 *Cor.* 1. 19, 20.

CHAP. IV.

The infallible Conſequents of the ſaid preparatory Condeſcenſions of God within himſelf, in purſuance and for the accompliſhing of his aboveſaid twofold Purpoſes in the twofold Creation of Angels and Men.

1. *THUS were the Works* determin'd of God to be ſet up in Angels and Men, by a firſt Creation of them, *finiſh'd* (*Heb.* 4. 3.) to his well-pleaſing, by the right Uſe of the mortal, earthly, Firſt-Covenant Law-life of the Creature, in order to receive the Heavenly-Creature New-Covenant Goſpel-Life of the Creator. Finiſh'd they were, by the Mediator

tor himſelf, as *the Lamb ſlain* in the Fountain-purity of the firſt, and aſcended into the originally unchangeable Goſpel-life of the ſecond, *Rev.*13.8. All this was done within God himſelf, by the Mediator, as the *Lamb ſlain from* (or in) *the Foundation of both Worlds* (natural and ſpiritual, this World and the World to come) laid in himſelf, the Creator of both. All, receiv'd by Angels or Men, in their firſt Creation, or reſtor'd in Men by the Redeemer (ſince their Fall in *Adam*) is (with the fallible Underſtanding and corruptible Will thereof, their diſcerning and deſiring Powers, their own Righteouſneſs, Wiſdom, Glories, natural Excellencies and Perfections, therein) to be given up, in Sacrifice to the Will of God, by Paſſive Obedience. This is the only poſſible Means and Way, for their being transform'd and exalted into the originally unchangeable never-ſinning Creature-life of God, in the Mediator, the only Life or Principle of everlaſting Active Obedience to God, and Bleſſedneſs to Man. All true thorow-Followers of the Lamb ſlain (in the narrow unpleaſing Way to Nature, at beſt)

will find all their own Life and Things, with unſpeakable Gain, in an infallible, all-diſcerning, ſpiritual Underſtanding, and incorruptible Will, by perſonal Union with Chriſt in his heavenly Creature-ſpirit of true Holineſs and eternal Life. And ſo will they find themſelves in unchangeable Harmony with, and Obedience to the infinite Divine Will. This is *the glorious Liberty of the Sons of God*, in which they that are born of God, by the new-creating Workmanſhip of Chriſt paſſing upon them (to the Death of their natural Spirit, and Reſurrection into his ſpiritual Life) come to be *Heirs and Co-heirs*, under and *with Chriſt*, *of God*, Rom. 8. 17.

2. Thus became the exalted Creature-Son and Branch in the Mediator, *of the Firſt-born of every Creature* (in the Fountain-purity of a mortal earthly Life) *the Firſt-born from the Dead*, (Col. 1, 15, 18.) in the originally immortal Creature-life of his Root and Father. So became he the living Word of God, *(the Book of Life of the Lamb ſlain* and exalted) *in which were written* (by the ſuper-wonderful myſte-

rious

rious Way of Divine Writing or Engraving) *the Names of all God's Elect, predeſtinated to be conform'd to Chriſt* their Head, in a like Paſſive Obedience to the Divine Will, by the Death of their natural Spirit or *living Soul of the Firſt* Adam, and Reſurrection into *the quickning Spirit of the Second*, the Life of their Creator, *Rom.* 8. 29. & 6. 3—6. Whoever do finally refuſe *to die with him*, (and loſe all their own mortal, earthly Life and Things, receiv'd in their firſt Creation, or reſtor'd ſince, with all Works or Fruits, done or brought forth by them, therein) will never attain that heavenly, eternal Creature-life of their Creator, in which *to live and reign with him*, 2 Tim. 2. 11, 12. True Followers of the ſlain Lamb of God, will be enabled to ſay with him, *I was dead* in my own mortal, earthly Law-ſpirit of Works, *and am alive* in his Goſpel-ſpirit of Grace and Truth *for evermore*, Rev. 1. 18. All that eſtabliſh themſelves in their own Law-ſpirit of Works, and Righteouſneſs of Man, will be found unchangeable Enemies of God's Righteouſneſs, in his heavenly

verily Goſpel-ſpirit, and ſo in unchangeable Union with the God of this World, the Devil. Such myſtical Sodomites, in Filth of Spirit, Enmity to God and his Goſpel-ſpirit of Grace, will have worſe of it for ever, under the Wrath of God, than common Sinners in Filth of Fleſh, wallowing in the miry Filths and Brutalities of literal *Sodom*, *Mat.* 11. 23, 24.

3. Thus became the exalted Branch in the Mediator, the ready prepar'd immediate Hand and living Word of God, for performing his whole Divine Mind and twofold Purpoſes thereof, in the twofold Creation of Angels and Men, and for the dealing with them, both and all, as hating their own Life, given them in their firſt Creation, in love to his own, offer'd them by a Second; or, as from love to their own, in the firſt, unchangeably hating his own (offer'd by a ſecond) in Union with the Devil.

The ſaid exalted Son and Branch, did bring forth Angels and Men, out of their radical Exiſtencies in himſelf, into their perſonal Subſiſtencies and Individuations in themſelves. This was their firſt Creation,

tion, in the ſame kind of mortal, earthly First-Covenant Law-life, himſelf had firſt taken, in the ſupream Fountain-purity thereof, as *First-born of every Creature* therein, and rightly us'd in order to the ſecond, in which he became *the First-born from the Dead*, in a Life above all Deaths, temporal or eternal. Thus was it true, in the immediate Creator, as well as in meer Creatures, Angels and Men; *First, that which is natural, and afterward that which is ſpiritual*, 1 Cor. 15. 46. Unchangeable Love to our ſelves in our own Life, receiv'd in our firſt Creation, is the unpardonable Sin againſt the Holy Ghoſt, or heavenly Creature-ſpirit of Chriſt, and Life thereof, offer'd by a ſecond.

4. The exalted Creature-Son, or living Word of God, his prepar'd and fitted immediate Hand, for the twofold Creation of Angels and Men, was alſo his ready prepar'd infallible Mouth, Wiſdom and Word, to declare to them, as ſoon as made, his whole Counſel, Will and Command, for the right Uſe of their natural Beings and Life, given them in their firſt Creation, in order to a ſecond; and that, as their

un-

unſpeakable Concern, as well as Duty, for finding the Salvation of Heaven, or ſcaping the Damnation of Hell. Final refuſing the Loſs of all their own, in the firſt, for his own, by a ſecond, will be everlaſting Deſtruction to all that ſo do.

5. Chriſt, as exalted Creature-Son and Branch, became the ready prepar'd immediate ſacrificing High-Prieſt of God, *after the Order* (and in the Power) *of the* Original *Melchiſedec*, (*Heb.* 5.6, 10. & 6.20. & 7. 17.) his Creature-root and Father, who firſt perform'd the ſacrificing Death-work upon himſelf, when in the Fountain-purity of all mortal Firſt-creation Life. Thus is the immediate Creator of Angels and Men, by a firſt Creation, the immediate High-Prieſt of God, to perform the like ſacrificing Death-work on them, therein, as his Creature-Father had before perform'd upon himſelf. This exalted Son and Branch, was *the Melchiſedec, Prieſt of the moſt high God, that met* Abram, *returning from the Slaughter of the four Kings, and bleſs'd him*, Gen. 14. 18, 19. *Heb.* 7. 1. He was alſo one

of

of the three Men, *Abram* pray'd to and worſhipp'd, as God, *(Gen.* 18.) which no good Angels would ever own, *Rev.* 19.10. & 22.9. The Devil and his proud ſelf-exalting evil Angels, own themſelves as Gods, (in the uncontroll'd Soveraignty of their own Wills, *above* and againſt *all that is truly called God, and to be worſhipp'd)* requiring Divine Worſhip to be paid them, *Iſa.*14.12—14. 2 *Theſſ.* 2. 3, 4. Yea, Satan moſt preſumptuouſly attempted to bring the Lord himſelf to own, fall down and worſhip him as the true God, whom he knew to be the true Lord and God (*Mark* 1. 24.) he and all Angels and Men ought to worſhip, *Mat.* 4. 8—10. Chriſt own'd the wiſe Mens worſhipping him, when born in our Nature *(Mat.* 2. 1,11.) and after; others worſhipping him, *Mat.* 8.2. & 9.18. with eight other Scriptures in the four Evangeliſts.

6. And laſtly; Chriſt as exalted Branch, was in the fully partaken of Life of his Creature-root, the ready prepar'd infallible Example and unerrable Pattern for Angels and Men to follow, by the like Death of Nature in them, at beſt, in order

der to a happy Reſurrection into the ſpiritual everlaſting righteous Life of their Creator. All that finally refuſe a Submiſſion in Paſſive Obedience to this Change, will periſh for ever. For this Change, as their Duty and unſpeakable Concern, did he repreſent himſelf in ſuch Tranſactions as had paſs'd in the Creature-part of his Perſon, to all the Angels ſingle and higher intuitive natural Underſtanding than Man's, though in but the ſame Firſt-Covenant Law-life of the Creature, as Man. He appear'd to the Angels, immediately, *as four living Creatures that had the Likeneſs of a Man*, (*Ezek.* 1. 5.) the comprehenſive Sum of all changeable Firſt-Creation-Being and Life. The word Man, comprehends all. Every individual Man is a Microcoſm, or leſſer World, having all found in the Macrocoſm, or greater, without him, and ſomething more, peculiar to himſelf. He has Being; an earthy Body, with Elements, and all inanimate Simples or Compounds; a threefold Life, or Spirit of Lives, (*Gen.* 2. 7.) Vegetable, with Graſs, Herbs, Trees, *&c.* a Life of Senſe, with Birds, Beaſts,

Beaſts, Fiſhes and creeping things; an intellectual Exerciſe of the Life of his natural Spirit, above and without the Body, while in it, with Angels, but inferiour to them, therein. Then, beſides all this, has he the rational Exerciſe of his natural Underſtanding, by bodily Organs, not found in any Parts of the greater World, Angels or Beaſts.

The four living Creatures, by which Chriſt repreſented himſelf to the Angels, *had the* Face or *Likeneſs of a Man*: And they are call'd again and again, *the* (or one) *living Creature* (Ezek. 1. 20, 21. & 10. 15, 17, 20. The good Angels figur'd by *Wheels*, or Chariots *(Pſal. 68. 17.) follow'd this Head*, fully: *Whitherſoever his Spirit was to go, they went, and turned not* (or looked back) *as they went*, Ezek. 1. 17, 20. The Reaſon hereof was, *the Spirit of the living Creature was in the Wheels* (v. 20, 21.) a Seed of his ſpiritual Life was in them. Hence, when the four living Creatures with the Face of a Man, did let down their Wings, the ſaid Angelical *Wheels did let down their Wings*, v. 24. In Paſſive Obedience to the Divine

vine Will, and Conformity to Chriſt's Death of the firſt Creation, they ceas'd from the mortal Life of their own Spirits, given them in their firſt Creation, and from the Exerciſe of their own fallible Underſtandings and corruptible Wills, therein, which are the myſtical Wings, by which natural Angels and Men flie abroad, in this periſhing World, to view and place their Thoughts and Affections on what ſeems deſirable to them, in order to pick up a true Happineſs to themſelves, where it never is to be found. While Man thus rambles and flies abroad for a ſelf-pleaſing deluſive Happineſs, amongſt the Delights of the Sons of Men, he never looks or ſeeks after God, and his heavenly Creature-life and Things, the peculiar Delights of the Sons of God. Theſe heavenly Creature-things, offer'd by a new Creation, are out of the Reach of all ſingle natural Underſtanding of Man, (*1 Cor.* 2. 9.) and the only way for attaining them, is moſt contrary to his natural Will. The Death and Loſs of both and all, is the appointed way, in God's Wiſdom, whoſe Thoughts and Ways are not

as

as Man's, but quite contrary, about their true Salvation, *Iſa.* 55. 8, 9.

When the good Angels had let down their Wings (importing a perfect Reſt and Ceſſation from the Labours or Exerciſe of their own Spirits, Wills and Underſtandings) *a Voice from the Firmament, over their Heads*, calls them out of the ſaid Death of Nature, into a living ſpiritual Faith, working by love to Chriſt, as ſeen by them, *the Man upon a Throne*, as exalted Son and Branch, in his heavenly Creature-life. Hereby were they actually poſſeſs'd of eternal Life, and infallibly ſure of being compleated therein, in God's time. They patiently waited (with a holy kind of Impatience, well-pleaſing to God, alſo) in longing Deſires and Pantings after the actual Gift of the Holy Ghoſt or Goſpel-Spirit of the Man, they ſaw upon his Throne, therein. They, with Old-Teſtament-Saints, waited four thouſand Years, for this promis'd unſpeakable Gift, *which was not given* to either or any of them *till Chriſt was aſcended* in our Nature, *John* 7.39. But, as inſeparably united therewith, by a living ſpiritual Faith,

working by Love thereto, *they* all *had a good Report* with God, as well-pleaſing and acceptable to him, though they had not receiv'd his promis'd Holy Ghoſt, *Heb.* 11. 39. All along the ſaid four thouſand Years, the good Angels with Old-Teſtament-Prophets and other Saints, *deſir'd to* pry, *look into*, and conſider *what time the Spirit of Chriſt in them* (as enjoy'd by a ſpiritual Faith therein) *did ſignify, when it teſtified before-hand, the Sufferings of Chriſt, and the Glory that ſhould follow, with the Holy Ghoſt ſent down from Heaven; and clear Goſpel-preaching, experienc'd therein*, 1 Pet. 1. 10—12. On this account, the good Angels had Cauſe of Rejoicing at the Birth of Chriſt, in our Nature, as their own concern, as well as Man's, though not in reference to Sin. For they never ſinn'd, at all, nor were in danger of ever ſinning, after their firſt change from Nature to Grace. They rejoic'd alſo, on behalf of Mankind, who are all born Sinners. The high Joy of the good Angels, on theſe Accounts, at Chriſt's Birth, is recorded, *Luke* 2. 8—14.

By

By the firſt Demeanour of the good Angels, is implied the contrary Behaviour of the evil ones. The good follow'd Chriſt, their Head: the evil ones turn'd from their true Head, as they went, or were going, a while, with the good, under the ſame Light. *Satan* made himſelf a contrary, oppoſite Head to Chriſt, and, *with his Tail, drew a third part of the* Angels, *(Revel.* 12. 4.*)* ſignified by *Stars*, *(Job* 38. 7.*)* into the ſame Condition with himſelf, under him as their Head, in the ſelf-choſen earthly Life of the firſt Creation, in unchangeable Enmity to God and his heavenly Life, offer'd them, by a ſecond. As thus it was with the evil Angels, ſo, too oft, with Men. Under high ſpiritual enlightning Gifts, many that have gone a while with Goſpel-Saints, after Chriſt, as their Head, finding his Croſs, or the Death-work of his heavenly on their earthy Spirit, to be paſs'd under, in order to be married to him, as riſen from the Dead, they turn away from him under Satan's Witch-crafts, *(Gal.* 3. 1, 3.*)* to ſet up for themſelves in their *holy Fleſh*, or righteous Life, given them in their firſt

Creation, in unchangeable Enmity to God and his holy Goſpel-Spirit, offer'd by a ſecond. So Satan, as God and Prince of this World, brings them under his Influence, by which, he renders them the moſt enrag'd Antichriſtian Enemies of Goſpel-Saints and Truths, 1 *John* 2. 19.

A third part of the Angels will periſh for ever. Of Mankind, the many in the broad, eaſy, ſelf-pleaſing Way to Hell, out-number Chriſt's few, in the narrow Way to Heaven, though they, alſo, out of all Generations, will be a numberleſs Multitude, *Revel.* 7. 9.

CHAP. V.

A ſhort Review of the four preceding Chapters, by way of Recapitulation.

CHAP. 1. God, infinitely bleſſed, from all Eternity,

Chap. 2. Determin'd to create Angels and Men, to give them immortal Spirits, and to put into them a mortal Life, in their

their firſt-creation, to be call'd their own, with all the things thereof, their own Righteouſneſs, Wiſdom, Works, Fruits, *&c.* but all mortal, and to be done away for ever. He, therefore, determin'd to ſet up in perſonal Union with his Divine Nature, a Creature-Spirit of originally eternal Life, and render it communicable to Men and Angels, by a new Creation of them. The former rendred them but myſtical *Trees of Good and Evil.* The latter makes them particular *Trees of Life*, under and with Chriſt. God, hereby, *works all their works in them*, (Iſa. 26. 12.) *and they, in him*, John 3. 21. *The Leaves of ſuch Trees never wither: every thing they do, therein, proſpers*, Pſal. 1. 3. All good Works or Fruits done or brought forth by them in the former, at beſt, are nothing to God, *(Hoſ.* 10. 1. *Job* 35. 7, 8.) nor *of any avail* for their ever entring into his Kingdom, *but only a new Creature*, Gal. 6. 15. The moſt reſtor'd Life and Righteouſneſs of Man, preach'd up and warranted for Salvation, is Man's Dream, under Satan's Witch-crafts; all their deluſive Doctrine, therein, Chaff, *Pſal.* 1. 4. And

what's this Chaff to the Wheat, the Goſpel-Doctrine, Words and Things of God? *Jer.* 23. 28.

Chap. 3. (1.) In purſuance of God's twofold Purpoſes, for a twofold Creation of Angels and Men, the firſt of the Divine Three, call'd Father, did produce, beget, and ſet up a Creature-ſpirit of immortal Holineſs, of the ſame Name in the Creature-part of the Mediator, with its Divine Producer, Father.

(2.) The Second, the Word, caus'd the ſaid Creature-root, to bring forth a Branch, in the Fountain-purity of all mortal Firſt-creation Being and Life, that was to be ſet up in Angels and Men, by a firſt Creation.

(3.) The Third, the Holy Goſt, by its peculiar Operation, brought the Creature-Father and Son, into unchangeable perſonal Union, and ſo the whole Creature-nature in the Mediator, into unchangeable Union with his Divine Nature. The Creature-Son and Branch, thus exalted, was the immediate Creator of all things, in both Creations or Worlds, natural and ſpiritual, *Heb.* 1. 1, 2.

Chap.

Chap. 4. (1.) *Thus were the Works*, determin'd of God, to be ſet up in Angels and Men, by a firſt Creation, *finiſh'd* in the Mediator, by the right Uſe of all, in order to the ſecond, *Heb.* 4. 3.

(2.) Herein, was the exalted Son and Branch, the living WORD and *Book of God, in which were written the Names of all the Elect*, that are to be conform'd to him, in the like Death of the firſt Creation, and Reſurrection into the Life, given by a ſecond.

(3.) The exalted Branch, or living WORD of God, gave Angels and Men their Being and Life, by a firſt Creation; as the immediate Hand of God, for it.

(4.) He was, therein, the infallible Mouth of God, to declare his whole Counſel to them, for the right Uſe of all, given them, in their firſt Creation, in order to the ſecond.

(5.) He was, therein, the High-Prieſt of God, to perform the like Death-work on them, as had paſs'd upon himſelf, by the Original *Melchiſedec*, his Creature-root and Father.

(6.) And laſtly; He was the ready prepar'd infallible Pattern, for them to follow, out of the mortal, earthly Life of the firſt Creation, into the immortal and heavenly, by a ſecond, as the only Means and Way, to find the Salvation of Heaven, or ſcape the Damnation of Hell.

CHAP. VI.

Concerning the Trinity.

THE three diſtinct Powers in the Divine Eſſence or Father, ſhining forth, from all Eternity, in the Divine Form or Son, conſider'd ſeparately, in each, or jointly in both, are call'd *Father, Word and Holy Ghoſt*, 1 John 5. 7. The one of theſe is not the other in the Divine Father or Son.

The word, Father, as the Divine Eſſence is call'd, in diſtinction from the Divine Form or Son, is of a very differing Conſideration from the ſame Word, as ſignifying the firſt of the Divine Three in both.

both. So, the word, Son, as ſignifying the Divine Form, is of a very differing Signification from the ſame Word, as ſignifying the Second of the Divine Three, in Father and Son. The like may be ſaid of the Third of the Divine Three, the Holy Ghoſt, in Father and Son, of diſtinct Significancy from what the Divine Father and Son, jointly together, are ſo call'd, as the one Infinite Divine Being.

The Three diſtinct Divine Powers in the Divine Father and Son, do beget and ſet up their diſtinct ſecondary Record or Witneſs of themſelves, in a Creature-Form, diſtinct from the Divine Form. The whole Creature-nature of the Mediator, Root and Branch, is call'd *Earth*, in diſtinction from the Divine Form in him, the ſupream Heaven of Heavens. Their threefold Witneſs in Earth, is ſignified by *Spirit, Water and Blood*, 1 John 5.8. The ſame Three that are One in the Divine Nature, agree in compleating the one Mind of all Three, in the Earth, or whole Creature-nature of the Mediator. The Witneſs of the Firſt of the Divine Three, is Spirit, a Creature-ſpirit of originally

ginally immortal Holineſs and eternal Life. The Witneſs of the Second, is call'd Water, ſignifying the Creature-Son and Branch, in the Fountain-purity of all mortal Being and Life, deſign'd to be ſet up in Angels and Men, by a firſt Creation. Blood ſignifies the Death of that, as *firſt-born of every Creature*, in order to its Reſurrection into the originally unchangeable Life of its Root and Father, and, therein, *firſt-born from the dead*. In, by and through this Creature-form, do the three in the Divine, let down the Viſion of themſelves, to the ſpiritual Sight and Enjoyment of Angels and Men; and by ſuch Tranſactions, therein, do notify to both, the only Means and Way for their true Bleſſedneſs, by the Death and Loſs of all Life and Things receiv'd by them, in the mortal Firſt-Covenant Law-life of the firſt Creation, in order to aſcend into and receive his originally immortal new and everlaſting Covenant Goſpel-life, by a ſecond, communicated to them by the exalted Son and Branch, *as firſt-born from the dead*; and, therein, the immediate Performer of the one Will of the

Divine

Divine Three, in both Creations, and in dealing with all Angels and Men, Good and Bad, in final Love or Wrath, to all Eternity, accordingly as they ſubmit, or refuſe to ſubmit to the Terms of receiving the Life, offer'd by a ſecond.

Thus was the Foundation laid, within God himſelf, in the Creature-part of the Mediator, for rendring the three that are one in the Divine Nature, diſcernable and enjoyable to bleſſed Saints and Angels, in their ſpiritual new-Creation Capacities. Man's higheſt Wiſdom and Underſtanding ſees not the heavenly Creature-things of God, by which only the Divine Three can be known, 1 *Cor.* 2. 9. So, all his Conceptions, Thoughts and Words, about the Trinity, can be but implicite random-Conjectures and Diſcourſes, not ſeeing or knowing what he ſays.

The immediate diſcernable Objects of Man's higheſt natural Underſtanding, are but the mortal Life and Things of the firſt Creation, *by which they* ought to conclude and *may know, there is an eternal Power and Godhead*; but ſee nor that, nor his heavenly Creature-things, immediately,

diately, *Rom.* 1. 20, 21. 1 *Cor.* 2. 9. *Iſai.* 66. 2.

The Three in the Divine Eſſence or Father, ſingly and abſtractedly conſider'd, will be abſolutely inviſible to Saints and Angels in Heaven to all Eternity. And the Divine Form, Son or Glory thereof, in Chriſt's Perſon, will never be the immediate Object of their Sight, but be let down to them, in the firſt Conjunction thereof, with his Creature-root, through the exalted Creature-Son and Branch in him, the immediate Creator of all. This is *the Branch, God made ſtrong for himſelf,* (*Pſal.* 80. 15.) to perform his whole Divine Mind, in both Creations; in this World, and the eternal World to come. This is *the Branch that ſhall reign on Earth, execute Judgment and Juſtice, therein, as the Lord our Righteouſneſs,* Jer. 23. 5, 6. & 33. 15, 16. By and through this exalted Branch, the immediate Do-all, in both Creations, will the ſame Three in the Divine Eſſence, that ſhin'd forth in the Divine Form, from Eternity, let down themſelves to bleſſed Angels and Saints, to Eternity. All the Three in the

Divine

Divine Eſſence, and heavenly Creature-Glories, are one Trinity, and that Trinity, one individual God, *John* 10. 20.

The Three that are One in the Divine Nature, are the immediate Object to the Sight and Enjoyment of the whole Creature-nature in Chriſt (Root and exalted Branch) that's in perſonal Union therewith: but never ſo, to any meer Creatures, bleſſed Saints or Angels, 1 *Tim.* 6. 15, 16. *John* 1. 18. *Mat.* 11. 27. They are perſonally united with the exalted Branch, in him, as Members of his myſtical, ſpiritual Body, to which he is Head. But never ſo to his Creature-root; and much leſs, yet, to his Divine Nature.

The Three in the Divine Nature, ſhining forth to meer ſpiritual Creatures, by and through the exalted Branch, are no where, in Scripture, call'd a Trinity, nor ſaid to be three Perſons. If they be three Perſons, as three diſtinct individual Angels or Men, in Angelical or humane Nature are, would they not be three diſtinct individual Gods? would not this be the aſſerting a Tritheiſm, the leſſer ſort of

Poly-

Polytheiſm? If they be call'd three Perſons, it muſt be, as acknowledg'd in a Unity, tranſcendently above meer Creatures, who are ſo, in one ſpecifical humane or angelical Nature. The three, in God, are three, in one individual Divine Nature, ſhining forth to Saints and Angels, in the Mediator's one individual Creature-nature, which, in and with his Divine Nature, is, with his Divine Father or Eſſence, one individual God. In this Senſe, if any, may they be call'd three Perſons. But the acknowledging three diſtinct Powers in God, may juſtly ſecure any, from the Imputation of Antitrinitarianiſm. They are ſo three, that the firſt is not the ſecond; nor ſecond, the third. The Divine Form in Chriſt, is not the Divine Eſſence, nor his Creature-nature, his Divine; nor his Creature-root, the Branch in him; but all one individual incomprehenſible God, *John* 10. 30. He that ſays (knows and owns) God the Father and his Divine and Creature-Son, ſays all that God is, or is God. Man, in the fallible Underſtanding and corruptible Will of his Firſt-creation Life, can never truly

truly ſee, rightly know and do the one Will of both. All, therefore, that truſt to their own Underſtanding, deny both the Divine Father, and the divine and heavenly Creature-Son. *Whoſoever denies the* Divine and Creature-*Son, hath not the Father. But he that* rightly *acknowledges the Son, hath the Father alſo,* 1 John 2.22, 23. Antichriſtian Deniers of both, paſs in reputed Orthodox Man's Day of Judging, under Satan, God of this World, as the only true Chriſtians, excommunicating or caſting out of their worldly Churches, the true Owners of both, as the arranteſt Hereticks and Blaſphemers in the World.

God the Son, or Mediator, in the Divine and Creature-glories of the Divine Eſſence or Father, is call'd *a Perſon,* 2 *Cor.* 2. 10. In his Creature-part, he is call'd *the Brightneſs of the Divine Glory* in himſelf; and, therein, *the expreſs* Creature-*Image* of God's whole Divine Perſon, Eſſence and Form, *Heb.* 1. 3.

The Creature-root in the Mediator is God's Soul, not immediately diſcernable to the higheſt ſpiritual Underſtanding of meer

meer Creatures: but, in its firſt Conjunction with Divine Nature, is let down to their Sight and Enjoyment, in and by the exalted Creature-Son and Branch, as God's Body, or Viſibility of all, to them. Of the Creature-root, God's Soul, himſelf ſays, in reference to the unpardonably ſinning Shepherds (or pretending Teachers of the Way to Heaven, and Peace with God, in but the reſtor'd Life and Righteouſneſs of Man) *my Soul loath'd them, and their Soul, alſo, abhorred me*, Zech. 11. 8.

Every individual Man, in the three eſſential Ingredients into his perſonal Conſtitution, *Spirit, Soul and Body* (1 Theſſ. 5. 23.) is a ſhadowy Image of the three in one God; and of the Divine Spirit, Creature-root or Soul, and Creature-body or Branch, in Chriſt's wonderful compounded Perſon. Man, in another Senſe, was in the primitive Purity of his whole Being, a ſhadowy Image of God's Righteouſneſs. This was loſt, to all Mankind, by their firſt Sin, in and with *Adam*. The Reaſon therefore of the threaten'd Death on Murderers (that *whoſo-*

whoſoever ſheds Man's Blood, by Man ſhall his Blood be ſhed: for in the Image of God, made he Man, Gen. 9. 6.) relates to Man's being the Image of God, in the former Senſe, *Gen.* 1. 26, 27. The Image of him, in the latter, being wholly loſt, the Murderers of him, in reference to that, might ſeem unaccountable.

The Spirit of Man, ſingly and abſtractedly conſider'd, may ſeem a dark Shadow of the very Divine Eſſence, as comprehending in it, a threefold diſtinct Life, rational, ſenſual, and vegetable; but all three, inviſible and unexercis'd, till brought into hypoſtatical or perſonal Union with its fitly organiz'd Body. And, all the ſaid three Lives, when brought into Exerciſe, are called a living Soul, in diſtinction from the Spirit, ſeparately conſider'd; and, from the Body, that's the perſonal Appearance or Viſibility of the whole Man. And, in both and all, the Man is but one Perſon.

CHAP. VII.

The Myſtery of God *in general* (*of all that is truly called God, and to be worſhip'd*) *and, in particular, of God* the Father, *or Divine Eſſence*; and, of Chriſt, *the Divine and Creature-Son*, (Col. 2. 2.) *both and all, one* incomprehenſible *God*, John 10. 30.

IN general, all are one individual God. In particular, the Divine Form or Son (though moſt intimately one with the Divine Eſſence or Father, in the one infinite Divine Nature) became perſonally united with the Creature-form of God, the Divine Eſſence or Father, remaining, ever, ſingle and uncompounded therewith, *Gal.* 3. 20. *A Mediator is not of one* Nature; *but God*, in his Divine Eſſence, *is one*. God the *Mediator*, as conſiſting of two

two Natures, Divine and Creaturely, in perſonal Union, is fitted to mediate between infinite Divinity and finite Creaturality, in bleſſed Angels and Saints, for ever, 1 *Tim.* 2. 5.

The Divine and Creature-Son will remain a Mediator, for ever, in Heaven, between infinite Divinity and elect Angels and Men, in their compleated ſpiritual Beings, and New-creation Capacities; not in reference to Sin, or any Danger or Poſſibility of Sinning, ever incident to them. But,

Firſt; For letting down the Viſions of the Divine Glory or Form, in himſelf, with Safety, to their ſpiritual Underſtanding and Enjoyment, through the tranſparent Vail or heavenly Creature-Image of the Divine Nature, in him. No Man or Angel hath ſeen God, immediately, at any time, in his purely Divine Nature, nor ever will, or can, to all Eternity, in Heaven. The only begotten Son, will, in and by his Creature-ſpirit, as the prepar'd Means for it, let down the Viſions thereof to them, at ſecond hand, *John* 1. 18. *Mat.* 11. 27. Should the Divine Glory of the

Father, in the Son, ſhine forth, immediately, in the infinite Brightneſs thereof, on Goſpel-Angels or Saints, in Heaven, it would be a conſuming Fire to their very Beings, *Deut.* 4. 24. & 9. 3. *Heb.* 12. 29. The Requeſt therefore of *Moſes*, ran too high, when he ſaid, *Lord, I beſeech thee, ſhew me thy Glory*, Exod. 33. 18. That he meant the immediate Sight of the very Divine Glory, Form, or Face of God, in the Mediator, appears by God's favourable Anſwer to his miſtaking Thought, ſaying, *no Man* (or Angel) *can* ever ſo *ſee me, and live. But there's a* heavenly Creature-*place by me*, in perſonal Union with my Divine Glory, *through which, as my back-parts, thou mayeſt ſee me; but my Divine Face* or Glory, *ſhall never be* immediately *ſeen*, by thee, or any meer Creature, to all Eternity, in Heaven, *v.* 20—23. By and through the Creature-form or Face of God, in Chriſt, *did he ſpeak to* Moſes, *Face to Face*, (v. 11.) *Mouth to Mouth*, as his living Word, *Numb.* 12. 8. 'Tis the peculiar Prerogative and tranſcendent Privilege of the Man Chriſt Jeſus, only, to ſee the Divine Glory, immediately, in himſelf,

himſelf, as the ſupream Ingredient into his perſonal Conſtitution. *He is that King of Kings and Lord of Lords*, in the Creature-part of his wonderful Perſon, dwelling with and in that *Divine Light* or Glory, *which no Man* or Angel, *can ever* ſo near approach unto, as immediately to ſee, 1 *Tim.* 6. 15, 16.

Thus will the Dignity and Prerogative of the infinite Divinity, and the peculiar Privilege of Creature-nature in the Mediator, be preſerv'd, in the tranſcendent Superiority of both and all, above all meer Creatures, Saints and Angels, for evermore. And ſo will they be ſecur'd in their unſpeakable Privileges and utmoſt Bleſſedneſs, by the wonderful compounded Divine and Creature-perſon of the Mediator.

Secondly; A ſecond Office of the Mediator, to all Eternity, in Heaven, will be the preſenting the bleſſed Perſons of Angels and Saints, with their ſpiritual Sacrifices of Praiſe and Thankſgiving, to the abſolute well-pleaſing Acceptation of *his Father and their Father*, (John 20. 17.) *his God and their God*, in, with, and

through him, for evermore, 1 *Pet.* 2. 5. *The Multitude of Saints which no Man can number*, (Revel. 7. 9.) and the innumerable Company of Goſpel-Angels (*Heb.* 12. 22.) will, in their eternal Praiſes to God moſt high, acknowledg and aſcribe their eternal Bleſſedneſs in the Sight and Enjoyment of him, to his electing Love, in the Free-Grace-Purpoſes and Counſels of his Divine Mind, from Eternity, as the ſingle and only ſupream diſtinguiſhing Cauſe of their everlaſting Bleſſedneſs, from thoſe that periſh, for ever, under his everlaſting Curſe, and unquenchable Wrath.

Creature-nature, of immediate Divine Begetting, qualifies him to mediate between two vaſtly diſtinct Natures, Divine and meer creaturely, in Angels and Men; ſo as to anſwer all that can rightly be deſir'd by them, and to enable them, to anſwer all that God requires of them. By his right Performances, therein, on both and all Accounts, Divine Nature can't ſuffer the leaſt Diminution, nor meer Creatures, Angels or Men, be ſwallow'd up, or conſum'd, in their higheſt Exaltation. The infinite Dignity of the one,

and

and unſpeakable Privileges of the other, will ever be preſerv'd by the Mediator. *He is the wonderful Counſellor, the mighty God, the everlaſting Father* (of Saints and Angels) *the Prince of Peace*, the only Procurer of their everlaſting Peace with God, *Iſa.* 9. 6. He transforms and tranſlates us, out of the earthly Life of the Creature, and fallible Underſtandings, and Freedom of our own corruptible Wills, receiv'd in our firſt Creation, into the heavenly, eternal Goſpel-life of himſelf, our Creator, and infallible ſpiritual Underſtanding of all things, and incorruptible Will, therein, for the right doing all things, God requires of us; which is the glorious Liberty of the Sons of God, in unchangeable Harmony with his infinite Divine Will.

The Head of every Man, is Chriſt; the Head of the Woman is the Man; and, the Head of Chriſt, is God, 1 Cor. 11. 3. The Woman, or natural Man, in the changeable Womaniſh Life of the Firſt-creation, is, by Death, and Reſurrection into the unchangeable manly Life of the ſecond, brought into the glorious Liberty

of the Sons of God, into unchangeable Harmony with the infinite Divine Will. In this Transformation, the manly Spirit of Chriſt, becomes the Head of the transform'd womaniſh Spirit of Man; and, the Head of every ſuch ſpiritual Man, is Chriſt; and, the Head of Chriſt's whole compounded Perſon, is God, the ſingle, uncompounded Divine Eſſence or Father of all. But all theſe Superiorities and Inferiorities, in God the Father, and his Divine and Creature-Son, are ſwallow'd up in Chriſt's wonderful compounded Perſon, into an equality, as with his Divine Father, one incomprehenſible God, *John* 10. 30. All, that's in perſonal Union with the infinite Divinity, is God.

CHAP.

CHAP. VIII.

The Myſtery of Godlineſs, *and Myſtery of Iniquity.*

TO awaken'd ſpiritual *Saints, it is given to know the Myſtery of the Kingdom of God, the Myſtery and Power of Godlineſs: but, to them that are without* ſuch ſpiritual Life and Knowledg, all the ſpiritual heavenly Creature-things of God, *prepar'd for them that love him, are done* and ſpoken *in Parables,* earthly Figures and Similitudes. So, *hearing, they hear, but do not underſtand; ſeeing, they ſee, yet not perceive,* or rightly take the myſtical Truths, therein and by, ſignified, *Mat.* 13. 13, 14. and *Mark* 4. 11, 12. They deſire not to underſtand them, they are ſo contrary to their own Wills, and ſelf-Intereſts. They, rather, like, chuſe and approve of Satan's Myſtery of Iniquity, and embrace the Doctrine that carries on that, which gratifies their own Wills,

Wills, both as to ſelf-Intereſts in this World, and a deluſive Hope, therein, for true Bleſſedneſs, in the World to come, alſo. In Concluſion, *he that hath not* the Life, God has prepar'd and offer'd by a New Creation, which alone is eternal, *from him ſhall be taken even that which he ſeemeth to have*, or thinks to be eternal Life, *Luke* 8. 18. And ſo, will he find eternal Death, in a moſt exquiſite Senſibleneſs of his whole Being, Spirit, Soul and Body, under the unquenchable Wrath of God. This will Men get, by following Satan's deluſive Goſpel, in his Myſtery of Iniquity. Thoſe that ſhall be Saints, till the ſpiritual Seed of true Saintſhip be waken'd up in them, may be, for a time, under the ſame deluſive Power of Satan, with others. *Paul*, till then, was a fierce, ſelf-confident Enemy to Goſpel-Saints and Truths, in the Law-righteouſneſs of Man, under Satan's Myſtery of Iniquity, *Phil.* 3. 6. All reading of the Scriptures, or hearing them expounded by Men, in Law-righteouſneſs, however eminent in their own Underſtandings, will never deliver from being captivated by

by Satan's Myſtery of Iniquity. All Scripture is *a Book ſeal'd*, Iſa. 29. 11. Let Man, in but his own Underſtanding ſearch the Scriptures, he will not come to Chriſt, the living Word and Book of God, for that Life, in which, alone, 'tis poſſible to underſtand, receive and own the myſtical Truth of all. Such Interpreters, with their ſelf-confident Hearers, ſhould they be at this Work, longer than *Methuſelah* liv'd, they'd ſtill be wholly to ſeek, as when they began, as to that eternal Life and things of God, in which, 'tis poſſible to enter into his Kingdom, or ſcape the Damnation of Hell. Awaken'd Saints, in their new ſpiritual, infallible, all-diſcerning Underſtanding, are enabled to ſee and declare, not only, the heavenly Creature-life and things of God, therein; but, to pry and *ſearch into the deep things of the infinite Divinity*, in Chriſt's Perſon, (1 Cor. 2. 9, 10.) *to underſtand all things*, (*v.* 15.) the divine and ſpiritual things of God, and what the natural things of Man, given him in his firſt Creation, amount unto. *The becoming a little Child*, as to the Life, Wiſdom, Will and Underſtanding

derſtanding of Man, in order to a receiving the heavenly ſpiritual eternal Creature-life and Things of God, his Wiſdom, his everlaſting Righteouſneſs, true Holineſs, a new infallible Underſtanding, for knowing all things, and a new incorruptible Will, for doing all things well, in God's Sight; this, Chriſt makes abſolutely neceſſary to our ever entring into his Kingdom, *Mat.* 18. 3. and *Luke* 18. 17. *Paul*, an eminent ſelf-confident Phariſee, in the Law-righteouſneſs of Man, and a fierce Perſecutor of Goſpel-Saints, was, doubtleſs, of high eſteem with thoſe that in his Law-principle were wiſe, ſtrong and honourable. But, when a Goſpel-Saint, he became as a little Child, a *Fool weak, and deſpicable*, in the Judgment of thoſe, *who were wiſe, ſtrong and honourable in* reſtor'd Law-life and Firſt-covenant Attainments from *Chriſt*; *Phil.* 3. 6—11. 1 *Cor.* 4. 10. When a Goſpel-Saint, *he renounc'd the Knowledg of Chriſt himſelf, after the Fleſh*; to be married to him in that Spirit, into which riſen, out of the Death of our Nature, in himſelf, 2 *Cor.* 5. 16. *Rom.* 7. 4. He had, now, a Life and

and Things, as far above all, given Angels and Men, in their firſt Creation, as the Heavens are higher than the Earth. This *Life*, *hid with Chriſt in God*, from Man's higheſt Underſtanding; and, all Man regards, given up, in Sacrifice to God, what Eſteem could he find, with Men? This has been the Caſe of true Saints, Prophets and Apoſtles, and of Chriſt himſelf, all along this World, from *Abel*, to this Day, *Matth.* 23. 34, 35. While any are confident in Satan's Myſtery of Iniquity, preferring the Law-life of the Creature and Righteouſneſs of Man, to the Goſpel-life of the Creator and everlaſting Righteouſneſs of God, therein, ſuch are the greateſt Haters of true Saints, and were the Murderers of Chriſt himſelf, when *Pilate* a Heathen Judg, would have releas'd him, as *finding no Fault in him*, John 18. 38. & 19. 4, 6. Chriſt warns his true Followers, to expect the like Uſage, from ſuch, *John* 15. 18—20. & 16. 1, 2. Saints, fix'd in Union of Mind, with God, become the moſt hateful to all, fix'd in the Law-righteouſneſs of Man, in unchangeable Union

on with the Devil. *In the Form of Godlineſs* and Righteouſneſs of Man, *they deny the Power of Godlineſs and Righteouſneſs of God*, as a diabolical Fiction, 2 *Tim.*3.5. Such ſaid of Chriſt himſelf, *he had a Devil, and was mad.* Here's the demeanour of any, fix'd in Satan's Myſtery of Iniquity, to ſuch as experience and declare the Myſtery of Godlineſs. Hence, are God's true New-*Jeruſalem*-Saints a Contempt, all along this World, under Satan's Reign. But, when Chriſt ſhall appear the ſecond time, in his all-powerful, all-diſcovering Goſpel-light, and enter upon his Reign on Earth, they'l be *a Praiſe in the Earth.* For this, therefore, all Goſpel-Saints and Angels continually pray, *and keep not ſilence*, Iſa. 62. 6, 7.

Man's Wiſdom denies true Godlineſs to be any Myſtery, at all, which God's Wiſdom declares without Controverſy, and beyond all diſpute or queſtion, to be *a great Myſtery*, 1 Tim.3.16. The Scriptures, and Mind of God therein, as to the eternal Concerns of Men, are eaſy to be underſtood, ſays Man: impoſſible to be underſtood, ſays God, by Man's higheſt

higheſt Underſtanding, in the Light, Wiſdom, and Righteouſneſs of Man, 1 *Cor.* 2. 9, 14. *Iſa.* 29. 11. God, here ſays, what learned Man ſhould ſay, in his higheſt Wiſdom. *'Tis not in Man,* to make one right Step towards eternal Life, in his own beſt natural Underſtanding, Reaſon or Wiſdom, *Jer.* 10. 23. 'Tis, ſays Man's Wiſdom, and warrants final Peace with God, therein (*Ezek.* 13. 1—10.) *where there's no* ſuch *Peace.* Boldly and confidently does Man's *lying Spirit of Divination,* in Satan's Goſpel-Divines, ſay this, and *warrant their Hearers, they'l confirm their Word,* v. 6.

Man may know God's infinite Divine Power, *by the things that are made* in the Firſt-creation: but, ſees neither his Divine Nature and things thereof, nor any of his hidden, ſpiritual, eternal Creature-things, prepar'd to be given, by a new or ſecond Creation, *Rom.* 1. 20. 1 *Cor.* 2. 9. All Mankind are capable of, and may receive the common Salvation, as a Fruit of Chriſt's Death, in our Nature, and convincing Diſcoveries of his Truth, or Goſpel-life, if they will, 1 *Tim.* 2. 4. But,

as

as to ſpecial Salvation, or eternal Goſpel-life, *this is not of him that willeth, but of God, who will ſhew ſuch Mercy, to whom he will*, Rom. 9. 15, 16. Many, in all poſſible Attainments in the former, will periſh for ever.

Satan attempted to bring Chriſt himſelf to be a Member of his Church, or Synagogue, and worſhip him as God, in his Myſtery of Iniquity, *Mat.* 4. 8, 9. where are we, till infallibly experiencing his Goſpel-life, and therein the Myſtery of Godlineſs? All along this World, under God's moſt wiſe Permiſſion, *Satan and his Goſpel-Miniſters, transform'd into the Likeneſs of Chriſt and his*, carry all before them, 2 *Cor.* 11. 13—15. *All, in* but *their own Spirit and worldly Life*, at beſt, *wonder* and run *after them*, (Revel. 13. 3, 4.) *worſhipping the Dragon*, and under and with him, *opening their Mouth in Blaſphemy againſt God, and his* Creature-name, that's his heavenly *Tabernacle, and them that dwell therein*, v. 5, 6. And *it is given to him* and his Party amongſt Men, *to make War with Saints, and overcome them*, *ver.* 7. They are condemn'd as Traitors, diſ-

diſcovering his Counſels in the Myſtery of Iniquity, and he will cauſe them, to be ſo accounted, alſo, againſt Heathen *Ceſars*, and others, of his Party, under him. Chriſt himſelf was condemn'd and murder'd, on this Pretence, *John* 19. 12, 15. Saints can diſcover him, when *ſitting in the Temple of God, ſhewing himſelf that he is God* (2 Theſſ. 2. 4.) to be the worſt of all Creatures, *the Man of Sin, and Son of Perdition*, ver. 3. Will he quietly bear this Diſcovery? will he not, by his humane Inſtruments, ſhew his utmoſt Rage againſt them? and, God permits. But be it as it will; the Sum of all true Goſpel-teaching, is a declaring *the Myſtery of Godlineſs*, for the Salvation of Men and preventing their Damnation; and, a diſcovering Satan's *Myſtery of Iniquity* for the Damnation of Men, and preventing their Salvation. So, only, can Saints, with *Paul*, *become free from the Blood of all Men*, (Acts 20. 26. Ezek. 33. 7—9.) as having no Share in that Guilt, by which they bring that Blood upon their own Heads, which will be found to amount unto no leſs than eternal Death to

 their

their whole Beings, Spirit, Soul and Body, in a Reſurrection of Damnation. The experimental Knowers of the Myſtery and Power of Godlineſs, and faithful Diſcoverers of the Myſtery of Iniquity, will have *a Reſurrection of Life*, (John 5. 29.) above all Deaths, temporal or eternal.

CHAP. IX.

The firſt Sin, Fall, and Puniſhment of many evil Angels, and of all Mankind, in Adam.

EVIL Mankind, in *Adam*, joyn'd with evil Angel-kind, in Satan, through a mutual Union of Love to themſelves and one another, electing or chuſing for themſelves, their own earthly, mortal, Firſt covenant Law-life of the Creature, given by a Firſt-creation, in preference and oppoſition to the heavenly, immortal, Second-covenant Goſpel-life of the Creator, offer'd them by a ſecond or new

new Creation. The evil Angels herein, did, at firſt, commit the unpardonable Sin againſt the Holy Ghoſt, under the immediate Beamings forth of Chriſt's heavenly Creature-Goſpel ſpirit, the Son of everlaſting Righteouſneſs, upon their higheſt, ſingle intuitive natural Underſtandings. *Secondly*, They had no ſuperiour Rank of Creatures, in the Firſt-creation, already fallen, above them in Subtlety and Power, to tempt them. *Thirdly*, They were all, actually created and ſet up, in their compleated perſonal Beings and Life, at firſt; Mankind receive their perſonal Beings, ſucceſſively, Generation after Generation. *Fourthly*, Mankind's firſt Sin, in *Adam*, was not againſt ſuch clear Knowledg of their own unſpeakable Concern, as well as Duty to God, though in the ſame kind of Firſt-covenant Law-life, with Angels. The inferiour Ingredients into Man's perſonal Conſtitution (bodily, Senſual-life, tho created pure and incorrupt) rendred his intuitive Diſcerning, inferiour to that of Angels, where 'twas ſingle and alone. Hence, what was immediately

and more convincingly made known to Angels, was repreſented to *Adam*, by a figurative *Tree of Life*; and, himſelf, in diſtinction from that, by the *Tree of Good and Evil.* The former repreſented Chriſt to him, in that heavenly Creature-life, offer'd by a new Creation: the latter, repreſented himſelf to himſelf, as but a myſtical Tree of Good and Evil, in his own Life, given in his firſt Creation, corruptible and changeable, mortal and periſhable, with all the earthly things, therein, Will, Underſtanding, Righteouſneſs, Wiſdom, *&c.* with all Works or Fruits ever poſſible to be done or brought forth, therein. By, and under the ſuperiour Subtlety and Power of the Devil, the myſtical Old Serpent, was *Adam*, in the primitive Purity of his whole Being, and Mankind, in him, as their Head and Repreſentative, induc'd, perſwaded and deceiv'd, ſo as to prefer Satan's ſelf-pleaſing Lie, to God's Spirit of Grace and Truth. So, under and with the Serpent, he choſe his own earthly Life of the Creature, in preference to God's own heavenly Creature-life of the Creator. Many of Man-

Mankind, when reſtor'd out of the Darkneſs and Death of their own Spirits, into the Light, Life and Righteouſneſs of Man, do *ſin again*, in their own Perſons, *after the Similitude of* Adam's firſt *Tranſgreſſion*, *who*, at beſt, in Innocency, *was* but *a Figure of the Second* Adam *who was to come*, in the Fountain-purity of our Nature, and alſo, *full of the Holy Ghoſt* (Luke 4. 1. *John* 1. 14.) his heavenly Creature-ſpirit of *Grace and Truth*, Rom. 5. 14. This Sin, again, in their own Perſons (after all ſad Experience of fallen Mankind, thereby, in *Adam*, and all Warnings and Counſels of God, ſince) is unrepentable by them, (*Heb.* 6. 4, 6.) and unpardonable, by God, *Heb.* 10. 26, 27. This is the Caſe of any, that concluſively and abſolutely prefer their own reſtor'd earthly Life of the Creature and Righteouſneſs of Man, to the heavenly Creature-life of the Creator, and everlaſting Righteouſneſs of God, therein. *All, that will not* receive and *have*, the heavenly Creature-life of God (by ſubmitting to the Death of reſtor'd Nature, at beſt, the Loſs of all their own Life and things, therein)

in) *God will take away* the ſaid Life, *from them*, again, and lay them down, for ever, under his unquenchable Wrath, in eternal Death, *Luke* 8. 18. This is that, Chriſt ſays, *Mat.*16.25. *Whoſoever will ſave his Life, ſhall loſe it: and, whoſoever will hate and loſe his own Life, for my Sake*, from Love to my heavenly Creature-life, *ſhall find it*, with unſpeakable Gain, as chang'd by Death and Reſurrection, into an eternal Life. Satan was at it, with Chriſt himſelf, (*Matth.* 4. 8, 9.) to ſtay and ſet up with and under him, as a State of true Happineſs, in the mortal Life of our Nature; and, by his Apoſtle *Peter*, was at the ſame Point, to pity and ſpare himſelf, there, ſaying, *be* the Death thereof, *far from thee: this ſhall not be unto thee.* Chriſt diſcover'd and declar'd this Word of *Peter*, to be Satan's Counſel, in and by him, *Mat.* 16. 21—23.

As the firſt Sin of Angels was differing from Man's firſt Sin, ſo was the Puniſhment. The Puniſhment of evil Angels, was the giving them their own evil Choice, their own ſelf-choſen earthly Life, receiv'd in their Firſt-creation, with all

all the things thereof, their own Wiſdom, Righteouſneſs, Subtlety and Power, all natural Excellencies and Perfections, therein, as by them abus'd, turn'd into, and us'd, in unchangeable Enmity to God and his heavenly Creature-ſpirit of eternal Life. God alſo permitted to them the Exerciſe of a ruling Power over fallen Mankind, all along this World, by which, Satan carries on the ſame deluſive Work, as on *Adam*, at firſt; that the Life, given in the Firſt-creation, is eternal, no need of a ſecond; nor, therefore, of the Death of the firſt. *Ye ſhall not die*, Gen. 3. 3. This is Satan's uniform Lie, all along this World, that the Life given in the Firſt-creation is eternal. You muſt die, or never live and reign with me, in my heavenly Creature-life, which is eternal: This is Chriſt's *Truth*, his *faithful Saying*, 2 Tim. 2. 11, 12. There's nothing more pleaſing to Man's Will, in the reſtor'd earthly Life of the Firſt *Adam*, than Satan's Lie: and, nothing ſo univerſally contrary to it, as God's Truth; that, the Death and Loſs thereof, with all the things therein, is in-

diſpenſably neceeſſary to any Man's receiving that Life which is eternal, by a new Creation. Man, in the reſtor'd Life of the Firſt *Adam*'s living Soul, and higheſt ſpiritual enlightning Gifts, convincing him of the Life offer'd by a Second, and of the Neceſſity of parting again, with the reſtor'd earthly Life and things of the *Firſt* Adam's *living Soul*, for the heavenly Life and Things of the *Second* Adam's *quickning Spirit*; under all this Mercy, is Man liable, through his own unſpeakable Folly, to be bewitch'd back from looking after Chriſt's heavenly, Goſpel-life, ſhew'd and offer'd him, and to ſet up for himſelf, under and with Satan, in his own earthly Law-life and Righteouſneſs, ſignified by *Holy Fleſh*, Gal. 3. 1, 3. This may be call'd a Sinning after the Similitude of the evil Angels firſt Tranſgreſſion, under the cleareſt Diſcovery of the Life offer'd by a new Creation, with the Terms of receiving it, and their unſpeakable Concern for ſubmitting thereto, as the only poſſible Means to find eternal Life, or ſcape eternal Death.

That

That the Puniſhment of evil Angels for their firſt Sin, by God's giving them up, to their own ſelf-choſen Life, and their own Will and Way, therein, all along this World, that this was a greater Puniſhment than Man's for his firſt Sin, (which was the Death and Loſs of his abus'd Firſt-covenant Life and Things, receiv'd by a Firſt-creation) may ſeem ſtrange to Man's Wiſdom, who reckons, *Adam* ſhould have kept what he had, in the primitive Purity of his Firſt-creation, the keeping of which, in preference to the Life of the Creator, offer'd by a Second, was his Sin; the Loſs of it, by God's taking it, from him, his Puniſhment. At Man's rate of Judging, the evil Angels were in the Right, as keeping what they receiv'd in their Firſt-creation, all the Glories and Excellencies, Wiſdom and Power, therein.

Queſt. *Could Mankind, or human Nature, at beſt, in* Adam, *chuſe the heavenly Creature-life of God, ſhewn and offer'd them, by a New Creation?*

Anſw.

Answ. No. Neither Man nor Angel had Power in their own earthly Life and Wills, to choose the heavenly Creature-life of God, offer'd by a New Creation: for, then they would have elected themselves. The receiving from Christ, as a Fruit of his meritorious Sufferings and Death in our Nature, the renew'd Life and Righteousness of the First-creation, is of him that willeth. All may receive that, if they will. But, the attaining and receiving of the Life, God offers, by a Second-creation, *this is not of him that willeth or runneth*, in his own Spirit and Will, at best, *but of God who will shew this Mercy, to whom he will, only*, Rom. 9. 15, 16. All, that finally elect or chuse for themselves their own earthly Life of the Creature, reject the heavenly Creature-life of the Creator. All, that God has elected, will be brought to hate and lose their own earthly Life, at best, from love to his heavenly, as the only Way to receive it.

A third Part of Angels fell, irrecoverably, by their first Sin, *Revel.* 12. 4. The far greater part of Mankind, the many

ny in the broad Way, will be found irrecoverably fallen, for ever. Yet, will Christ's few, in the narrow Way, be an innumerable Multitude, *Revel.* 7. 9.

CHAP. X.

The second Sacrifice of Christ, in our whole human Nature, Spirit, Soul, and Body.

IN and by his first Sacrifice, he became the immediately fitted Hand of God, (the living Word of God, which is God, *John* 1. 1—3.) for performing the whole Divine Will, in both Creations of Angels and Men, and in dealing with them, all, for ever, in final Love or Wrath.

This first Sacrifice related not to the Pardon of Sin, in Angels or Men. They were none of them, then, extant in their own personal Beings. A Preparation for preventing Sin, in both and all, was thereby made; notwithstanding which, many Angels sinn'd and fell, irrecoverably.

bly. All Mankind ſinn'd and fell, in and with *Adam*; but, recoverably, both as to their Sin and Puniſhment, and alſo to a being render'd capable of that true Salvation-life, they, at firſt refus'd. This ſecond Sacrifice of Chriſt, therefore, in our Nature, related only to the Sins of Mankind. The good Angels never ſinn'd, at all. The evil, were abſolutely unpardonable. In reference to Sin, therefore, Chriſt took on him the Nature of Man, not of Angels, (*Heb.* 2. 16.) and, therein, became a little lower than Angels, even than evil Angels, in the Glory of their Firſt-creation, choſen by them, and granted them by God, in his juſt Judgment on them, with a ruling Power over Mankind, therein, all along this ſhort-liv'd World; and then to be ſtripp'd of all their worldly Power and Glory, and laid down, for ever, in everlaſting Burnings, under his unquenchable Wrath, in the loweſt Hell-part of the eternal World, to come.

In reference to this ſecond Sacrifice of Chriſt, we are to conſider his Entrance into this World, in our Nature. The Virgin

gin *Mary was found with Child, of the Holy Ghoſt*, Mat. 1. 18. *An Angel appears to* Joſeph, *in a Dream, telling him, that what was conceiv'd in her, was of the Holy Ghoſt; and, warn'd him, that when born, he ſhould call his Name, Jeſus, that would ſave his People from their Sins; and, Immanuel*, alſo, was he to be call'd, that is, *God with us*, ver. 20—23. *Iſa.* 7. 14. The like Account, as to his wonderful Formation in *the Womb of the Virgin*, we find, *Luke* 1. 26—35. and *his Birth*, Luke 2. 7. The good *Angels rejoic'd thereat* (Luk. 2. 13, 14.) not in reference to a procuring their Pardon for Sin, having never ſinn'd; but, as knowing thereby, the time drawing near, for them (with Old-Teſtament-Saints) to receive the Holy Ghoſt, which they waited for, all along, four thouſand Years, by a living ſpiritual Faith, working by Love to God, therein, and amounting to an indiſſoluble Union with Chriſt, therein. But, *the Holy Ghoſt was not given* to Angels or Saints, till our Nature, in *Chriſt, was aſcended and glorified*, *John* 7. 39. Both the ſaid Angels and Saints *obtain'd a good Report with God*, as well-

well-pleaſing to him, by a living ſpiritual Faith therein, *though they had not receiv'd the promis'd Holy Ghoſt*, Heb. 11. 39. From the good Angels Concern, herein, *did they*, with Old-Teſtament-Prophets, *deſire to* pry, *look into, and diligently to ſearch out what manner of time, the Spirit of Chriſt in them, did ſignify, when it teſtified beforehand, the Sufferings of Chriſt, and the Glory that ſhould follow* (1 Pet. 1. 10—12.) to our aſcended, glorified Nature, in him; and to them, by the Holy Ghoſt's being ſent down from Heaven, into Angels, with the Spirits of Old-Teſtament-Saints, departed, and New-Teſtament-Goſpel-Saints, in the mortal Body, *Act.* 2. 1—4. This is the other, *better Comforter (Chriſt told his Diſciples, the Father* in purſuance and for accompliſhing of his Free-Grace-Mercy, to them, *would ſend)* than he had yet been to them, as a fleſhly Bridegroom, in the but reſtor'd Firſt-covenant Life and Righteouſneſs of Man, therein, *John* 14. 26. *This better Comforter, he told them, would teach them all things* (divine and ſpiritual) and ſo *bring to their Remembrance, all that he had* hitherto, *ſpo-*

ken

ken to them, in Parables, earthly Figures and Similitudes, in which, the myſtical divine and ſpiritual Truths, lay hid from them, as well as others.

The good Angels alſo rejoic'd at the Birth of Jeſus, on the behalf of Mankind, in general; and, of Saints, in ſpecial, as the means for recovering all, out of the Darkneſs and Death, into which brought by their firſt Sin and Puniſhment thereof, *Gen.* 2. 17. *John* 1. 9. *The World was made by him*, yet when *he came into the World, none*, in their worldly Life of the Creature, at beſt, either *knew, receiv'd*, or own'd him, *John* 1.10. The righteous Firſt-Covenant profeſſing Jews, in Union of mind with evil Angels, were the moſt ſignally enrag'd Contradicters, Blaſphemers and Murderers of him, for his Goſpel-Doctrine of Salvation, *Acts* 3.13—15. The exalted Son and Branch, was the immediate Former of himſelf, in the Womb of the Virgin, *the Son of God, on Earth*, remaining, ſtill, what he was in the Beginning, *the Son of Man in Heaven*, John 3. 13.

Evil

Evil Angels and Men were God's permiſſive Hand, under his infinite over-ruling Wiſdom and Power, to finiſh the Death-work on all that was mortal, about him, in our Nature; and ſo, oft, on Saints, to their greateſt Good, and Enemies greateſt hurt. Hereby, do they compleat Saints Conformity to Chriſt's Death, freeing them from all that's mortal, about them, while in the Body, *Iſa.* 57. 1, 2.

The Jews would have made Chriſt, a King, if he would have own'd his Kingdom, in that mortal Firſt-covenant Law-life they ſaw him in, *John* 6. 15. But, witneſſing his Kingdom, *not to be in that worldly* Law-life, but in his Goſpel-life of Grace and *Truth,* (*John* 18. 36, 37.) they murder'd him, and ſo, compleated the Death of him, as to that mortal Law-life, wherein they would have made him their King. They choſe rather to be Subjects to a Heathen King, than ſuch a King as he own'd himſelf to be, (*John* 19. 12, 15.) who would have made him ſuch a King, as would have render'd them Traitors and Enemies to *Ceſar.* Here's the con-

confounded Doings of Man, at beſt, in his own worldly Spirit and Life. Some Corinthians, Laodiceans, and other Profeſſors, in but the Firſt-covenant-life and Righteouſneſs of Man, all along, ſince, are of the ſame mind, with them, 1 *Cor.* 4. 8. *Rev.* 3. 17.

The God of this World offer'd Chriſt, a far larger Bribe than the Jews did, *all the Kingdoms of this World*, viſible and inviſible, under him (all worldly Power, Human and Angelical) in Caſe he would own his Kingdom to be in this Firſt-creation Worldly-life, *Mat.* 4. 8, 9. Whoever are finally taken with his worldly Bribes, the literal or myſtical Riches of this Firſt-creation World, do fall down and worſhip him, as God. And, by ſuch Loyal Subjects of him, does he murder true Saints, that refuſe ſo to do; as they did Chriſt himſelf. True Heaven-born Sons of God, have the whole ſelf-confident legal-ſpirited Generation of Profeſſors, on the ſame Account, univerſally, in all times, againſt them. They mortally and irreconcileably hate them, for owning the Death-work of Chriſt's Go-

ſpel-ſpirit of Grace, on that Law-ſpirit of Works, they confidently truſt in, for entring into the Kingdom of God. Such become the higheſt Rank of Satan's Subjects, and moſt ſerviceable Inſtruments for maintaining the Credit of his worldly Kingdom, as the only true Bleſſedneſs, to any. *God's Thoughts and Ways* for true Salvation, *are not as Man's:* and, when he has declar'd his Ways, in his holy Oracles, let Man's higheſt Wiſdom undertake the interpreting them, all ſhall run on Satan's Side, God's Thoughts, therein, remaining faſt *ſeal'd* and lock'd up, from Man's beſt Underſtanding, in but a reſtor'd Firſt-covenant Life, *Iſa.* 29. 11.

CHAP.

CHAP. XI.

The Difference of Chriſt's Death, in our Nature, as to the Intent and Extent thereof, from Saints Conformity to him, by the Death of Nature, in them.

CHRIST's condeſcending to take our Nature, and, therein, *by the Grace of God, to taſte Death for every Man, (Heb.* 2. 9.) was in reference to the pardonable Sins of Mankind, in *Adam*, and, alſo, in their own Perſons. This was God's appointed Way, for the redeeming and recovering them out of their fallen State, wherein *born, dead in Treſpaſſes and Sins*, (Epheſ. 2. 1. Col. 2. 13.) into the Light, and alſo Life, receiv'd by them, in their Firſt-creation. All may receive this general Redemption-Mercy, the Common-Salvation-Work of Chriſt, as a Fruit of his meritorious Sufferings and

Death, in our Nature, if they will. But, as to the ſpecial eternal Salvation of the Elect, in his new and everlaſting Covenant Goſpel-life, *this is not of him that willeth or runneth*, in the moſt fruitful Exerciſe of his own reſtor'd Firſt-covenant Law-life, *but, of God's* Free-Grace-*Mercy, which he will* (effectually and infallibly) *ſhew, to whom he pleaſes, only.* The ceaſing from their own Life, Will, and Underſtanding, is the only appointed Way for their receiving this ſpecial eternal Salvation-life of God. *Jude* (with others) writ of both theſe diſtinct Salvations, common and ſpecial, temporal and eternal. And when he had, with all Diligence, inform'd them of the former, he found it needful to exhort them, *to contend earneſtly*, in Prayer to God, *for a* living ſpiritual *Faith, working by Love to him, in the latter*, in which, only, true Saintſhip and Salvation ever could or will be found, by any Man, *Jude v.* 3. *Thus is Chriſt the Saviour of all Men*, with a common or general Salvation; *but of them that believe* in his Goſpel-life, and place all their Hopes of Salvation, in that, *with a ſpecial,* 1 Tim. 4. 10.

10. *They truſt in the living God, that living Word of God, which is God,* John 1.1. Thoſe that wax confident in the common Salvation, the reſtor'd Life and Righteouſneſs of Man, do truſt in that Life, for Entrance into the Kingdom of Heaven, which Chriſt crucified, in the Fountain-purity of it, in himſelf. *God will,* not only, *that all Men ſhould be ſaved,* with the common Salvation, but has rendred them capable alſo *of receiving the Knowledg of the Truth,* (1 Tim. 2. 4.) his Goſpel-ſpirit of Grace and Truth, by the convincing Diſcoveries thereof, to their natural Underſtandings. But, after all this, are they liable to apoſtatize, fall away, and finally refuſe ſo great Salvation, as is thereby offer'd them, and periſh for ever, *Heb.* 6. 4—6.

The ſubmitting, in Paſſive Obedience, to the Death and Loſs of all, receiv'd from Chriſt, in the Common-Salvation-Benefit of his Death, rendring them but holy Fleſh, is abſolutely neceſſary to their finding the ſpecial, eternal Salvation-life of his holy Goſpel-ſpirit, the Holy Ghoſt. Otherwiſe, after all, receiv'd in the Com-

mon-Salvation, they'l find everlaſting Deſtruction. Conformity to Chriſt's Death, by the Death of Nature, at beſt, in us, is the appointed way, to reign with him, in the Life he is aſcended into, out of the Death thereof, in himſelf, *Rom.* 6. 5. 2 *Tim.* 2. 11, 12. Nor Devil, nor Jews, could prevail with him, to own his Kingdom in the Fountain-purity of his worldly Law-life; but, in that Goſpel-ſpirit of eternal Life, he was to aſcend into, out of the Death thereof. *Paul*, when a Goſpel-Saint, would no longer *know*, or own *Chriſt himſelf*, *after the Fleſh*, in but the reſtor'd fleſhly Firſt-covenant Law-life and Righteouſneſs of Man, but, in his holy Goſpel-ſpirit and Righteouſneſs of God, therein, 2 *Cor.* 5. 16. *As married to him, therein, only, is it ever poſſible for any, to bring forth Fruit unto God*, Rom. 7. 4. All, fix'd by Satan and themſelves, in the Common-Salvation, become the moſt irreconcileable Enemies to thoſe, in the ſpecial. Thoſe that own but *the Form of Godlineſs*, Righteouſneſs of Man, in the Common-Salvation, as a State of true Happineſs, and finally

finally *deny the Power of Godlineſs* in Chriſt's Goſpel-life, they are myſtical Infidels, (after all ſuch temporary Faith in Chriſt, by which they have receiv'd their own Life, again, from him) the moſt criminal Sinners, *ſpiritual* Sodom, Egypt, *and* Babylon, *ſuch as crucified our Lord*, (Revel. 11. 8.) and have been the Murderers of true Saints, all along this World, *from Abel*, downwards, and will ſo be, to the ending thereof; *and, reckon, they do God Service, therein*, John 16. 2. Literal Infidels vaſtly out-number theſe myſtical Ones, not believing in Chriſt, at all, ſo as to receive the Common-Salvation-Life and Righteouſneſs of Man, from him. What a World of ſuch, is there, now, in this World? Mahumetans, other Pagans and Infidels, and amongſt all Varieties of ſuch as are call'd Chriſtians, innumerable even of them, not living in the Principle of rational Light, that many meer Heathens walk in Obedience to. What final, eternal Benefit, are all theſe like to find, from the meritorious Sufferings and Death of Chriſt, in our Nature?

Saints Conformity to Chriſt's Death, as true Followers of him, in the narrow, unpleaſing Way to Nature, through the Strait Gate of Entrance into his eternal Goſpel-life, relates not, at all, to the peculiar Benefits of Chriſt's Death in our Nature, for Mankind, in general; or, Saints, in ſpecial. But, 'tis their unſpeakable Advantage, to follow him into the ſaid Death, by the Death of Nature, at beſt, or in whatever Condition, as the only Way to find the Salvation of Heaven, or ſcape the Damnation of Hell.

The reſtor'd righteous Life of Man, in his own Spirit of Works, puts him, afreſh, upon his own perſonal Trial, for the Right Uſe thereof, as was the Caſe of *Adam*, at firſt. If from Self-love, he finally chuſe this, in preference to the Goſpel-life and Righteouſneſs of God, therein, *he ſins*, again, in his own Perſon, *after the Similitude of* Adam's *pardonable Tranſgreſſion* (Rom. 5. 14.) unpardonably, and unrepentably, *Heb.* 6. 4, 6. & 10. 26, 27. Filth of Spirit, Enmity to God's Divine and Creature-Holy-Ghoſt or Spirit,

rit, lurking under all Righteouſneſs of Man's holy Fleſh, will, to all, unchangeably fix'd therein, be eternal Death.

The Surrender and Loſs of the Life of our own Spirits, at beſt, and our own fallible Underſtandings and corruptible Wills, therein, is the only Way to arrive at the happy Experience of an infallible Underſtanding and an incorruptible Will, in God's heavenly Creature-life, the only Principle of everlaſting well-pleaſing active Obedience to him, and Bleſſedneſs to us. A ceaſing from the beſt Works, and faſting from the beſt Fruits, performable or producible by us in our own Spirit, Will, and Way, to live in God's Sabbath-Spirit of true Reſt, to us in him and him in us, and Delight only in ſuch incorruptible Fruits as can be brought forth by us, in his Spirit only, *this is ſuch a Faſt, and ſuch a Sabbath as he has choſen*, Iſa. 58. 5, 13. And this, will all, whom he has choſen, be brought unto, by his infinite Free-Grace-Mercy. All outward bodily Faſtings and Sabbath-keepings, never accompanied with this inward myſtical Truth of all, were *an Abomination to God*, when his own

own literal, figurative Appointments and Ordinances to the Jews, *Iſa.* 1. 10—15. & 66. 3.

Goſpel-life is *the Wine of Chriſt's Kingdom*, which Saints, with Chriſt, can daink of, only, in his Kingdom-ſpirit, as, therein, new Creatures; *Mark* 14. 25. This was figur'd in *Jotham*'s Parable, *cheering God and Man*, (Judg. 9. 13.) anſwering all, Man can rightly deſire of God, and enabling him, to anſwer all, God requires of him. No ſuch true New-*Jeruſalem*-Saints, ſhall ever have occaſion to ſay, *we are ſick*, (Iſa. 33. 24.) or need any thing; and to ſay, we fear no Danger of Repenting, or Change, from a mind of everlaſting Obedience to God; nor, therefore, of Condition, from a State of unchangeable Bleſſedneſs, in the Sight and Enjoyment of him, in his infinite Divine Favour and Love. This gets Man, by a change from his own earthly, continual ſinning Life of Vanity, to God's own heavenly never-ſinning Goſpel-life. He will be enabled, therein, to ſay with Chriſt, *I was dead* in my own Spirit, *and am alive for evermore*, in his, *Rev.* 1. 18.

Our

Our own right Eye, Hand, and Foot, the higheſt Light, beſt Practice, and walking in our own Spirit, Underſtanding and Will, muſt be *pluck'd out, cut off, and caſt away, or we ſhall be caſt into Hell-fire,* Mark 9. 43—48. *They offend us,* as rendring the Croſs or Death-work of Chriſt's heavenly Spirit on our earthly, offenſive and diſpleaſing to us; and us, therein offenſive to God; and ſo, ſtanding in our Way to eternal Life; ſo, on all Accounts, and in every Senſe, offenſive to God and our ſelves. We are to pray, that God, by his Spirit, would do this to, and for us; pluck out our right Eye, *&c.* We ought, alſo, by his Spirit in us, or a living ſpiritual Faith, working by Love to him, to be active in carrying on ſuch Work, *in Obedience to his Command.* We are alſo to rejoice, in what God ſuffers evil Angels (or Men) to do to us, in their implacable Malice, as knowing all, overrul'd by him, in a conſtant, infallible Conducibleneſs thereunto. So, only, can we arrive at the happy Experience of an infallible ſpiritual Underſtanding for knowing all things, and an incorruptible Will, for

for doing all things, to God's well-pleaſing, in the marvellous Light and glorious Liberty of the Sons of God; in ſuch a Free-will, as is in unchangeable Harmony with the infinite Divine Will; the Free-will of the ſecond *Adam*. The Light and Free-will of our own Spirit, at beſt, kept up, in Oppoſition to his, turns it into *the greateſt Darkneſs* and Bondage, of all, *Mat.* 6. 23.

The Will of our Nature in Chriſt, found the full Death thereof, ſo exceeding terrible, as to pray, ſaying, *O my Father, if it be poſſible, let this* Death-*cup paſs from me.* But, he inſtantly renounc'd the Requeſt of his natural Will, ſo, as in the ſame Breath, to ſay, *nevertheleſs, not as I will, but as thou wilt; thy Will be done, Matth.* 26. 39, 42, 44. As to the Sufferings of Nature, in Saints, as the Will of God, for their greateſt Good, Chriſt ſays to them, *my Yoke is eaſy, and Burden light*, Mat. 11. 30. There are none of the ſaid terrifying Ingredients into the Death of Nature, in Saints, peculiar to the Death of it, in Chriſt himſelf. Nor were they, in his firſt Sacrifice of Nature,

in

in general, above-ſpoken to: *To Saints* therefore *the Sufferings of the preſent time, are not reckon'd worthy to be compar'd with the Glory which ſhall be reveal'd in them,* (*Rom.* 8. 18.) which, they have the infallible forehand-Sight of (by ſuch Beginnings thereof, as they already experience in them) *with Joy unſpeakable and full of Glory,* 1 Pet. 1. 8.

CHAP. XII.

Regeneration.

BY true Regeneration, Man, that was made of God, by a Firſt-creation, in the mortal, earthly, Law-life of the Creature, is born of God, in the immortal, heavenly, Goſpel-life of the Creator, the living Creature-word of God, which is God, *John* 1. 1—3. As for the Life and Things, given Angels and Men, in their Firſt-creation, thoſe are *things which have been,* but ſhall not be, for ever; temporary, tranſient things, to be laid aſide,

aſide, in order to their receiving God's own heavenly Creature-life, by a New-creation. To the bleſſed Submitters to the Terms of receiving this, *does God look*, with Regard and Delight, as Objects of his everlaſting Love, *Iſa. 66. 2.* The poor, broken, *contrite Spirit of Man* (under the Croſs or Death-work of the heavenly Creature-ſpirit of Chriſt, on his earthly, in order to be born of his heavenly) is of more Value, in God's Sight, than all the unbroken Excellencies and Perfections of Men and Angels, in their Firſt-creation-Make and Life. All, that by a deluſive Confidence in their own earthly Life, given them in their Firſt-creation, finally deſpiſe God's heavenly, offer'd by a ſecond, do chuſe Satan's Lie, in Union with him, in the firſt, in unchangeable Enmity to God's Truth, offer'd by a ſecond. They prefer *the Form of Godlineſs* in the Life of the Creature, to *the Power of Godlineſs*, in the Life of the Creator, 2 *Tim.* 3. 5. 2 *Theſſ.* 2. 10--12. True Saints are *Followers of Chriſt, in the Regeneration*, Mat. 19. 28. by the Death of their own Spirits, at beſt, into his

his everlaſting true Salvation-life, above all Deaths. So, come they to be chang'd from a viſible Firſt-covenant People of God, in their own holy Fleſh, Righteouſneſs of Man, into an inviſible People of God, in his Holy Ghoſt, or heavenly Creature-Goſpel-ſpirit; and, therein, have a *Life hid with Chriſt in God*, Col. 3. 1—4. Their *Peace with God*, therein, *paſſes* (or ſurmounts) *all* natural *Underſtanding* of Man, with all the Things of God, wherein it conſiſts. Man's higheſt natural Underſtanding in the Firſt-covenant, underſtands not the Saints ſpiritual Underſtanding, in the Second, nor any of the divine and heavenly Creature-things of God, he, thereby, ſees, underſtands or ſpeaks of. He therefore, reckons all, *Foolishneſs*, 1 Cor. 2. 9, 14, 15.

The Seed of Life, put into Angels and Men, in their Firſt-creation, was *corruptible*, in the ſecond, *incorruptible*. This latter is the Life, *which by the Goſpel, is preach'd* and made known, 1 *Pet.* 1. 23—25. This, Saints come to be the happy Experiencers of, as the Root, Spring, and Principle of their Deſire, Thought,

Thought, and Action. By Death of the Firſt-creation, and Reſurrection into the Second, was Chriſt himſelf, as *Firſt-born from the dead*, qualified to be the immediate Creator of Angels and Men, by a Firſt, and the giver to them of eternal Life, by a Second-creation of them. So, only, can any be Subjects to him, in his heavenly Kingdom. None that finally refuſe *to ſuffer and die with him*, in the Firſt, *can* ever *live and reign with him, in the Second*, 2 Tim. 2. 10, 11.

By true Regeneration, the corruptible Life, with the fallible Underſtanding and corruptible Will of the Creature, is chang'd and transform'd into the incorruptible and infallible Life, Will and Underſtanding of the Creator; *the marvellous Light and glorious Liberty of the Sons of God.*

Awaken'd Saints, in the all-diſcovering Light of the quickning Spirit of the Second *Adam, ſee an end*, all natural Life, Wiſdom, Glories, Excellencies and *Perfections*, in the living Soul of the Firſt, *will come to*, Pſal. 119. 96. No ſuch changeable Life or temporary good Things will be found in the

the Heaven or Hell-part of the eternal World to come, *Rev.*18.14—19. There will be nothing, then, but eternal Life or Death; eternal good or evil Things.

The changeable, fallible, womaniſh Spirit of the Firſt *Adam*, at beſt, is the myſtical *Jezebel*, *or falſe Propheteſs*, as to Mens eternal Concerns, exactly ſerviceable to Satan's Deſigns, in ſuch Interpretation of the Scriptures of Truth, as to preach up, with all Confidence, his Lie, for Salvation; to them and their finally deceived Hearers everlaſting Deſtruction. All this *Jezebel*'s *Children*, her Thoughts, Doctrines, Works or Fruits, *will be kill'd with* eternal *Death*; burnt up, and deſtroy'd, for ever, *Rev.* 2. 20—23.

By the wrong Uſe of their own Free-will, did evil Angels, at firſt, ſet up for themſelves, in a Shadow of Divine Sovereignty, to be as Gods, in the uncontroulable Exerciſe of their own Wills, as God is, in his infinite Divine Will. And, they ſoon drew Mankind, in *Adam*, to make the ſame Choice, with them, *to be as Gods*, telling them, *that God knows* they ſhall be ſo, and will own them, therein,

as having made a right Choice, for their everlaſting Bleſſedneſs, *Gen.* 3. 5. In purſuance of this firſt deſtructive Lie, as ſoon as any of Mankind are reſtor'd into the Life and Righteouſneſs of Man, by the Redeemer, Satan is at the ſame Point, with them, as, at firſt, in *Adam*, and prevails with many ſuch redeem'd ones, to ſtrike up an everlaſting Covenant with him, in the Firſt-creation-life of the Creature, in unchangeable Enmity to God and the everlaſting Life of their Creator. To all ſuch, *God ſays, what have you to do, to take the Words of my* new and everlaſting *Covenant, in your Mouth,* (Pſal. 50. 16.) as pretending to preach my Goſpel, when Miniſters of Satan's other, no Goſpel, in a direct Contrariety to mine? *Gal.* 1. 6, 7.

Saints, by true Regeneration, as born of God, do experience *his working all their Works in them,* by his heavenly Spirit, *Iſa.* 26. 12. What a ſurprizing, amazing Anſwer, will all others find, at laſt Day, from Chriſt, we find, *Mat.* 7. 21—23. *Depart from me, ye that work Iniquity.*

CHAP.

CHAP. XIII.

The Difference of the ſpiritualiz'd Natural, from the ſpiritual Underſtanding.

MAN, in the former, is ſaid to be *a Partaker of the Holy Ghoſt*, or heavenly Creature-Goſpel-ſpirit of Chriſt, the living Word of God, under higheſt ſpiritual enlightning Gifts. Theſe are *the beſt Gifts, to be coveted* or deſir'd, receivable by and upon Man's natural Underſtanding; but ſhort yet, of *the more excellent Way* or the very ſpiritual Life and Goſpel-Principle of all right Deſire, Thought and Action. Without this, call'd *Love*, as rendring any true Lovers and Beloveds of God, *Fulfillers of the* whole *Law*, Mind and Will of God, after his own Heart, all's *nothing*, as to eternal Life, 1 *Cor.* 12. 31. & 13. 1, 2. *Rom.* 13. 8, 10. The natural Underſtanding (with all ſuch en-

lightning ſpiritual Gifts, receiv'd thereon) is to be given up, in Sacrifice to God, with the Life wherein exercis'd, for the new ſpiritual,. eternal Goſpel-life of God, and true infallible Underſtanding, therein. Man, under all ſpiritual Enlightning, diſcovering to him, the more excellent Goſpel-life of the Creator, offer'd by a New Creation, is yet liable, by Satan's Witchcrafts, with his own Conſent, to be fetch'd back again, from looking after, or owning Chriſt's Goſpel-life, though known to be his unſpeakable Concern, to ſubmit to God's Terms and appointed Way of receiving it, as the only way to find the Salvation of Heaven or ſcape the Damnation of Hell, *Gal.* 3. 1, 3. & 5. 7, 8. Thus prevalent was Self-love, at firſt, in evil Angels, under the cleareſt Conviction of their unſpeakable Concern as well as Duty; and, they prevail to bring Men, under the like Knowledg of their eternal Concerns, to make the ſame wrong deſtructive Choice, to their known eternal Ruine. They are perſwaded by Satan to receive his ſelf-pleaſing Lie, that by a being made perfect in their Fleſh, the

fleſhly

fleſhly Life of the Creature, Righteouſneſs of Man, they will find Peace with God, and Entrance into his Kingdom. This, yielded to, and abſolutely concluded, is *the unpardonable and unrepentable Sin againſt the Holy Ghoſt*, Heb. 6. 4—6. & 10. 26, 27. This Sin excludes any, for ever, *from any Benefit of Chriſt's* meritorious *Sacrifice, leaving them nothing but a certain fearful looking for of Wrath and fiery Indignation, which will devour all ſuch* wilful, incorrigible *Adverſaries*; forcing them to dwell with and under everlaſting Burnings, as in unchangeable Union of Mind, with the Devil.

All ſpiritual enlightning *Gifts*, and thereby, *underſtanding all Myſteries, and having all Knowledg* of the Will of God and their own eternal Concerns; and, *ſpeaking with the Tongues of Men and Angels*, in the utmoſt Dexterity of organical or intuitive Expreſſion; all, ſtill, *without Love*, or a partaking of the very Life of the Son of God, *is nothing*; *of no avail*, at all, for their ever entring into his Kingdom.

In Man's Day of judging, ſuch are the only true ſuper-eminent ſpiritual Saints: in God's, unchangeable Enemies, and the higheſt ſort of Adverſaries to him and his Saints. (In the ever-new Life of God, given by a New Creation, Saints come to experience a new infallible ſpiritual Underſtanding, and an incorruptible Will, in Harmony with the very infinite Divine Mind and Will. In this Life and Principle of Deſire, Thought, and Action, can they anſwer that Command, for *loving the Lord their God, with all their Heart, Soul, Strength, and Mind, and the true* myſtical *Neighbour*, Chriſt, in his Goſpel-life, and ſpiritual Saints, born of God, therein: No fix'd Law-ſpirited, however righteous Man, loves, but hates the Lord his God, and the true Scripture-Neighbour, Chriſt and true Saints, the new eternal Goſpel-life, in him and them (Head and Members, one myſtical Body, (*1 Cor.* 12.27.) the true Neighbour) with a perfect, unchangeable hatred. This may ſeem the dangerous Caſe of the ſelf-confident Lawyer, that tempted Chriſt, ſaying, *Maſter, what ſhall I do to inherit*

inherit eternal Life? Chriſt asks him, what's written in the Law? how readeſt thou? Theſe are two diſtinct Queſtions. The Lawyer agreed with Chriſt, in anſwer to the firſt, as to *what was written in the Law.* But, was to ſeek, for anſwering the ſecond, as to the right reading or underſtanding, in what Spirit and Principle of Life, 'twas ever poſſible to perform what was written, *Luk.* 10.25—28. The implacable *Haters of the true* ſpiritual *Neighbours, Chriſt and his Brethren, will go away into everlaſting Puniſhment; and the* true *Lovers of them, into Life eternal,* Mat. 25.31—46. Chriſt takes all hating and perſecuting his Goſpel-Saints, as done to himſelf, *Act.* 9.4. Spiritually enlighten'd Men, finally refuſing to ſubmit to the Terms of receiving Chriſt's offer'd ſpiritual, Goſpel-life (though, a while, among Goſpel-Saints, as Members of the true Church, owning Goſpel-Truths) will, at length, *depart from them,* and become their moſt ſignal Antichriſtian Enemies, 1 John 2. 18, 19. *Such prove grievous Wolves* to Chriſt's true Sheep, (*Act.* 20. 29, 30. *Mat.* 10. 16.) Satan's choiceſt In-

ſtruments, to diſſwade and *draw away Diſciples after them*, from looking after, or owning any ſuch thing as Chriſt's Goſpel-life, or Doctrine thereof. Hereby, become they the moſt criminal Sinners, of all Mankind. This, *after they had run well*, among true Saints, owning Goſpel-Truths. *Who did hinder* or *call them back, that they ſhould not* finally *obey the Truth? Gal.*5.7. The Devil. He, prevailingly, call'd them back, from what Chriſt fairly offer'd, and invited them to, *ver.* 8. Such become Satan's chief Apoſtles, Miniſters of his other Goſpel; fitted for his Work, in calling others back, from all Goſpel-Truths, as diabolical Illuſions. So, do *they ſhut up the Kingdom of God*, and ſet open Satan's; exclude, explode and deny all Chriſt's Goſpel-Truths, and preach up Satan's Lie, the Life of the Creature, given in the Firſt-creation (transform'd into the Appearance of, and deck'd with all Scripture-Titles, belonging to the Goſpel-life of the Creator, offer'd by a ſecond) as a State of true Salvation. In this Poſture, and, at this Work, did Chriſt find the moſt enlight-

ned

ned teaching Jews, *Matth.* 23. 13, 33. Teachers of Satan's other Goſpel, furniſh'd with all Wiſdom, Subtlety, Eloquence and Dexterity of Expreſſion, may thus be dreſſing up Satan's Lie, with all Scripture-Language of Chriſt's Goſpel-Truth, ſo as with their Hearers to grow irrefragably confident (under Satan's ſtrong Deluſion, and God's giving them up, thereto) as verily to think, they are in a State of true Salvation. Thus, the renew'd Old Man, paſſes for the new Creature; reſtor'd Nature, for a State of Grace; Reformation of Naturals, for Regeneration into Spirituals; Satan's and Man's Nothings, for God's All-things; the reſtor'd mortal Life and Things of the Creature, for the immortal Goſpel-life and Things of the Creator. So, the Devil, *God of this World,* paſſes for the true God; his Kingdom, for God's; *his Lie, for God's Truth.* Where ſuch are like to be, at laſt, ſee, 2 *Theſſ.* 2. 10—12. At this rate, all along this World (Satan's permitted Reign, and Man's Day of judging, under him, in Matters of Religion, and remarkably, in this long Anti-

chri-

chriſtian Day of twelve hundred and ſixty Years, now near expiring) have things gone. God's only *things that are* (and will ever be) his eternal Goſpel-life and Things, paſs for chimerical Nothings, in Man's Day; and Man's confidently reputed All-things, will be found nothing, in God's Day of Judging. Man's higheſt Wiſdom calls nothing in his pretended Divinity, by the right Name; but, the contrary, in all Extremity. Satan's Goſpel paſſes currant for Salvation; and Chriſt's, for a Blaſphemous Fiction of the Devil, and Madneſs. If it was reckon'd ſo, by eminent Firſt-covenant righteous teaching and profeſſing Jews, in Chriſt himſelf, what can his true Followers expect? *John* 10. 20. & 15. 18—20. & 16. 1, 2. All worldly Honours, Applauſes, and Rewards run on Satan's Side, to his reputed Goſpel-Divines; nothing but Contradiction, Reproach and Perſecution, are the uſual Recompence of Chriſt's true ones, in this World; under all which, *they rejoice*, in the certain Fore-ſight of their great Reward, in the next, *Matth.* 5. 11, 12. *Act.* 5. 41. *Satan offer'd Chriſt* himſelf,

ſelf, *all the Kingdoms of this World*, if he would own him for God, and his falſe, Law-Goſpel, for God's true: if not, *crucify him, crucify him*, ſays he, by the legal-ſpirited profeſſing Jews, *John* 19. 6. If he or his Followers preach up another Kingdom, contrary to mine, away with them, kill them, as Traitors to me, and my earthly *Ceſars*, under me, in but my worldly Life and Principle (though under the Name, Chriſtian, and that of the higheſt Rank, in but Firſt-covenant-Righteouſneſs of Man) myſtical Infidels, as to Chriſt's New-covenant Goſpel-life and Righteouſneſs of God. Thus will Matters go, while *Satan and his Miniſters* are permitted to *transform themſelves* into the Likeneſs of Chriſt, and his, 2 *Cor.* 11. 13—15. They carry all, before them, in this World; Chriſt and his, will have all, in the next, to Eternity.

CHAP.

CHAP. XIV.

Concerning the two Covenants, firſt and ſecond.

THE Life, given Angels and Men, in their Firſt-creation, was the Principle of a Firſt-covenant-communion with, and worſhipping of God. Many Angels, and all Mankind, in *Adam, by ſuch Knowledg of God, as they had, therein, by the things that were made, glorified him not as God*; *were not thankful* for what they had received, nor made the right Uſe thereof, in Sacrifice to his Will, in order to receive the eternal Goſpel-life of their Creator, by a new or ſecond Creation, the only Principle of a new and everlaſting Covenant with him. *They became vain in their Imaginations, profeſſing* and owning *themſelves wiſe* enough to know what was beſt for themſelves to do, in their own Firſt-covenant Law-ſpirit of Works, as not needing any other Life or Things for true

true Happineſs, in a Second, *Rom.* 1. 19 --22. *God made Man upright*, (Eccl. 7. 29.) pure and incorrupt, in the Firſt, but not incorruptible, as in the Second. All Mankind are ſad experimental Witneſſes of this, however many of them, all along this World, deny it with their Mouths. The Diſputers of this World, under Satan's Inſpirations, *ſeek out many Inventions*, to defend and maintain their evil Choice and falſe Confidence in the Firſt, (as transform'd into the Likeneſs, and diſguis'd with all Scripture-Titles, belonging to the Second) in unchangeable Enmity to God and the Second.

This greateſt Folly, as to their eternal Concerns, are many guilty of, taking great Pains to diſpute themſelves into everlaſting Deſtruction. They decry the New-covenant-life, and, therein, the Wiſdom and *Righteouſneſs of God*, which Chriſt requires all, *to ſeek after* (Mat. 6. 33.) and complains, that *no Man will*, (*Rom.* 3. 11.) while confident in his own fallible Underſtanding, in which, he can never make one right Step in the Paths of Life to himſelf, or Peace with God, *Jer.* 10.

10. 23. *Prov.* 20. 24. *Had the First-covenant-life* (given Man, in his First-creation, or reſtor'd by the Redeemer, ſince) *been faultleſs*, (or not defective, as to his true Bleſſedneſs) *no place ſhould have been ſought*, or appointed of God, *for a Second*, by a New-creation, *Heb.* 8. 7. Mens *eſtabliſhing themſelves in the First*, in unchangeable Enmity to God and the Second, *turns a* viſible *People of God*, inholy Fleſh, Righteouſneſs of Man, *into no People of God* at all, but *a Synagogue of Satan*, Hoſ. 1. 9. & 2. 2. *Revel.* 3. 9. Yet, when ſo, will they confidently, under Satan's ſtrong Deluſions, aſſert themſelves to be the only *true Jews*, or ſpiritual *Iſrael* and Church of God: *but, lie.* This will they ſay, when in unchangeable Enmity to God and his true Saints. Such have been, all along this World, Haters and Murderers of true Saints, Prophets, Apoſtles, and Chriſt himſelf, for the Life and Doctrine of the Second-covenant. True Saints, under *the Inſpirations of the Almighty*, are gradually *ceaſing from the Labours* of their own Law-ſpirit of Works, at beſt, or delighting to

feed

feed on the beſt Fruits brought forth by them, therein, and to commit their Way to the Lord, *to work all their Works in them*, (Iſa. 26. 12.) by his heavenly Creature-ſpirit of Grace, and to feed on ſuch incorruptible ſpiritual Fruits as are producible by them, therein. This is the true myſtical *Faſt and Sabbath, which he has choſen*, and requires Men to keep, *Iſa.* 58. Man is but a myſtical Tree of Good and Evil, in his own Spirit, Will and Way; a myſtical Tree of Life, in God's. All outward, literal, bodily Faſts, and Sabbaths, though God's own Appointments and Ordinances, to the Jews, without this inward myſtical Truth of all, rendred all their Performances an Abomination to God, and themſelves a myſtical *Sodom*, (Iſa. 1. 10—15.) *worſe than literal, Matth.* 11. 23, 24. The delighting in, and feeding on the beſt Fruits of our own Spirits, in preference to God's, is the ſelf-ſame thing with *Eve*'s Apple, and our firſt Tranſgreſſion, in *Adam*. All Firſt-covenant Life, Wiſdom, Righteouſneſs, Works, and Fruits of Man's own Law-ſpirit of Works, are to be given up, in Sacrifice

crifice to God, in order to our arriving at the happy Experience of the ſpiritual, heavenly Creature-life, Righteouſneſs and Wiſdom of God, *working all our Works* in his Spirit of Grace and Truth, (*John* 3. 21.) and *bringing forth* right *Fruits to him*, Rom. 7. 4.

That the Firſt-Covenant Life, given Man in his firſt Creation, was eternal, is Satan's Lie, (carried on, all along this World, by all manner of Diſguiſes, in his evil Angelical Subtlety) in oppoſition to God's Truth, in the ſecond. *The Law was given by* Moſes, to direct to Firſt-Covenant Righteouſneſs of Man, in the living Soul of the firſt *Adam*; *but Grace and Truth come by Jeſus Chriſt*, in the quickning Spirit of the ſecond; *John* 1. 17. 1 *Cor.* 15. 45. God rewards the Righteouſneſs of Man, for a ſeaſon, *as a Debt* to him, (*Rom.* 4. 4.) but takes away ſuch Rewards from Saints, the inward Comforts of a good Conſcience, there; and, ſometimes, outward alſo, by the permitted Hands of evil Angels and Men, to make room in them for his eternal Life and Bleſſings, where all is of Grace, both

Works

Works and Rewards. *Job* was a ſignal Experiencer of both; and *Paul* alſo, with other Saints; *Phil.* 3. 6—11.

All that paſſes in Man's day of judging, and Words of his own Wiſdom, for eternal Life, will, in God's day of judging, be found, by all that truſt thereto, eternal Death. All firſt-Creation Life and Things thereof, all Works and Fruits, done and brought forth, therein, will paſs for nothing in God's day.

The Temporary Wrath of God, bringing Saints into the *loweſt Hell*, in this World, from which there is Deliverance (*Pſal.*86.13.) is God's way for delivering them from the Wrath and Hell to come, which are eternal. The Saints Hell, in this World (as *plagu'd and chaſten'd all the day long*, Pſal. 73. 14. while *Enemies* have *more than Heart could wiſh*, v.7.) is their true Purgatory, cleanſing them from all Filth of Fleſh and Spirit, and God's way of bringing them into the never-ſinning Life and everlaſting Righteouſneſs of his Spirit of Grace and Truth.

Man, in his own Spirit, Will and Way, at beſt, has no right Knowledg of the

true God; or, God of this World, the Devil; or what the Heaven or Hell-part of the eternal World to come, amount unto; ſo, on he goes, in the deluſive Pleaſures of this Mortal World, and Things thereof, literal or myſtical, within the reach of his natural Underſtanding, *without any looking after God*, for his Spiritual, Heavenly, Eternal, New-Covenant Life and Things, without which, 'tis impoſſible to find the Salvation of Heaven, or ſcape the Damnation of Hell.

The Death of Man's Spirit, at beſt, in but the reſtor'd firſt-Covenant Life of the Creature, is the only way to find the Life of the Creator, in the ſecond. The living Soul of the firſt *Adam*, has nothing, but what Death will ſwallow up into Victory. The Life of the quickning Spirit of the ſecond *Adam*, will ſwallow up all Deaths into Victory; 1 *Cor.* 15. 53,54. The deepeſt Reaſon, and higheſt Wiſdom of Man, in a firſt-Covenant righteous Life, is by Death and total loſs thereof, the only way to find all again, by way of Reſurrection, the very Reaſon, Wiſdom and Righteouſneſs of God, in the

the quickning Spirit of the ſecond *Adam*. *Paul* obediently parted with all the former, for the latter; *Phil.* 3. 6—11. God challenges the Diſputers of this World, ſtanding up, with Confidence, in defence of their own Reaſon and Wiſdom, *to produce their ſtrong Reaſons*, againſt him, and ſee what all will amount unto; *Iſa.* 41. 21. 'Tis Man's true Intereſt and greateſt Reaſon, to give up his own Reaſon and Wiſdom, for God's. *Job* was, a while, at this diſputing Trade of Man, againſt God, as *Elihu* charges him; *Job* 34. 35—37. At this work, we find him, under the Croſs, challenging the Almighty to anſwer his ſtrong Reaſons, in Self-defence, and for his Juſtification, in the Life, wherein he had been eminently righteous; *Job* 19. 6—11. & 30. 1—10. & 31. 35. When Chriſt told any that enquir'd after eternal Life, the parting with all they have, or can do, in their own Spirit, was neceſſary to the finding Eternal Life, in his; away they went, and walk'd no more with him; *Mat.* 19. 16—22. *Mark* 10. 17—22. *Luke* 10. 25. & 18. 18—23. *John* 6. 66. All Words of Man's Wiſ-

dom, are without any true Knowledg, a darkening the Counſels of God's Wiſdom, as to Man's eternal Concerns. *Job*, that had been confident in the former, acknowledg'd what God charg'd him with (*Job* 38. 1, 2.) when in the latter; *Job* 42.3. *I utter'd that I underſtood not, things too wonderful for me, which I knew not*; ſo, *darken'd the Counſel of God, by Words without Knowledg. He that contends with, and reproves the Almighty, can he anſwer it?* Job 40. 2.

CHAP. XV.

The Myſtery of Cain *and* Abel, Iſhmael *and* Iſaac, Eſau *and* Jacob.

Cain, *Iſhmael*, and *Eſau* were ſad Types of all thoſe, that, with them, follow Satan's whole Counſel, in his Myſtery of Iniquity, preferring the Law-life of the Creature, in the firſt Creation, to the Goſpel-life of the Creator, offer'd by a ſecond.

Abel,

Abel, *Iſaac* and *Jacob*, were the joyful, happy Types and Patterns, in their Perſons and Principles, of thoſe that follow, obey, and declare the whole Counſel of God, in the Myſtery and Power of Godlineſs, for the Salvation of Men, and preventing their Damnation.

All, fix'd in the former, under Satan, unchangably hate and perſecute the latter. In their holy Fleſh, Righteouſneſs of Man, they fight againſt God's holy Goſpel-ſpirit and Righteouſneſs of God, in true ſpiritual Saints. There's, for a time, ſomething of the *Cain*, *Iſhmael*, and *Eſau*, even in Saints, not only fighting and warring againſt the true *Abels*, *Iſaacs* and *Jacobs*, *Paul*'s Caſe, before his Goſpel-Converſion, (*Acts* 26. 9—11.) but alſo againſt the Goſpel-Spirit and Principle of Life, Deſire, Thought and Action in themſelves, after. This alſo, *Paul* experienc'd, after an eminent Apoſtolical, Goſpel-Saint; *Rom.* 7. 15, 19. And, he warns other Saints to expect the like Civil War and Conteſts within them, between their fleſhly and Chriſt's ſpiritual Mind in them, till Nature (in the thinking and deſiring

Powers thereof, their own fallible Underſtandings and corruptible Wills, therein) be fully crucified and filenc'd, in order to their living and walking in the undiſturb'd infallible Underſtanding and incorruptible Will of Chriſt's Goſpel-Spirit of Grace and Truth; *Gal.* 5. 17. Till this War be over, and Victory over the Carnal Mind of Nature, at beſt, compleated, are Saints to be continually fighting the Battels of the Lord, againſt the Foes of their own Houſe or Hearts, (the moſt dangerous Enemies, within them, tho not more ſubtle and potent than Enemies without, evil Angels and Men) till they come to live and walk wholly in the Spirit of God, their Goſpel-Principle; and, mean while, to ſtrive continually, more and more, ſo to walk; *ver.* 25. As to Enemies, without, the higheſt Rank of Profeſſors in but Firſt-Covenant Principles, fix'd there, in the reſtor'd Law-Life and Righteouſneſs of Man, with Confidence therein, for entring into the Kingdom of God, theſe *Cains*, *Iſhmaels*, and *Eſaus*, are the fierceſt Perſecutors of true Goſpel-Saints, in the partaken of Life of Chriſt's Heavenly Crea-

Creature-Spirit of Grace and Truth, and, *verily think, they do God Service*, therein; *Iſa.* 66. 5. *John* 16. 2. So thought *Paul*, once; *Acts* 26. 9—11.

Paul ſingles out the particular Hiſtory of *Iſaac* and *Iſhmael*, in this Point; *Gal.* 4. 22—31. Self-confident Firſt-Covenant *Iſhmaels*, mock and ſcoff at true Spiritual *Iſaacs*, all along this World; *Gen.* 21. 9. And, even *Abraham*, Father of the Faithful, was griev'd, and loth to part with his *Iſhmael* (*ver.* 11.) when *Sarah*, as Figure of the New-Covenant Spirit, requir'd it; and God, in Confirmation of her moſt juſt Deſire and Advice, requir'd the ſame; *v.* 12. *John* declares the ſame thing, figur'd in *Cain* and *Abel*, and in them, the murdering Mind of Enmity in a fix'd, ſelf-confident firſt-Covenant viſible People of God, in holy Fleſh, Law-Righteouſneſs of Man, againſt an inviſible People of God, in their Goſpel-Life and Righteouſneſs, *hid with Chriſt in God*; Col. 3. 3. Cain *ſlew his Brother, becauſe his own Works were evil, and his Brother's righteous*; 1 John 3. 12. *He was of that wicked one*, (born of, and in unchangeable

Union with the Devil, in the firſt Creation) and, with him, in unchangeable Enmity to God, and true Saints, in the ſecond. *Cain*'s Works in the Law-life of the firſt, in his own Law-Spirit of Works, are, in Man's Day of Judgment, the only good and righteous Works, and his Words of Man's Wiſdom, the only right Words for Salvation; and all true *Abel*'s Works, and their Words of God's Wiſdom, in his New-Covenant Goſpel-Spirit, contemptible and blaſphemous. Chriſt himſelf found this murdering Mind of *Cain*, in the moſt enlighten'd, righteous, profeſſing firſt-Covenant teaching and profeſſing Jews; unchangeable Enmity to his Goſpel-Spirit, and whole Counſel of God, by him declar'd to them, therein. On this account, he tells them, they, with their Fathers, in the like Cainiſh Spirit of Enmity, were guilty of *the Blood* of all God's true *Prophets, ſhed from the Foundation of the World, from the Blood of* Abel, to that day; *Luke* 11.49—51. And ſo will it be, to the end of this World, under Satan's permitted Reign, and Man's Day, under him, of judging in Matters

of

of Religion and Worſhip of God, ſo as nothing muſt paſs for Goſpel, but what Man pleaſes to give his Approbation to. The Jews *built the Sepulchres of the Prophets*, under pretence of paying Honour to them, and owning their Counſel, when with their Fathers, Murderers of all ſuch, and in unchangeable Enmity to all their Words, rightly underſtood. *If they had been in the days of their Fathers, they ſay, they would not have been Partakers with them in the Blood of the Prophets*; Mat. 23. 29—31. Under all theſe Pretences, and ſelf-deceiving Imaginations, Chriſt declares them, fix'd in the ſelf-ſame murdering Mind of Enmity, with their Fathers, againſt all true Prophets, and himſelf alſo, as ſoon appear'd, and therefore ask'd them, *how they could* think to *eſcape the Damnation of Hell?* ver. 33. Since all ſuch dealings of the Jews with their own true Prophets and Chriſt himſelf, with his Apoſtles, in the foretold long Antichriſtian Day, now near ending, how have unchangeable, idolatrous Haters of Chriſt and his Goſpel-Truths and Saints, been found under the Name Chriſtian, building

ſtately

ſtately Churches or Temples to the Honour of *Paul*, *Peter*, *John*, &c. who would, as certainly murder them, for their Goſpel-Doctrine, were they now here, as others did, even in the Primitive Apoſtolical Goſpel-day. Let Men, under Satan, interpret their Goſpel-Writings, in a Sutableneſs to their own Wills, and ſo, in a univerſal Contrariety to the Words of God's VViſdom, in them, and all's well; and they, with the Apoſtles, in the way to eternal Life and true Salvation. All, void of a true living ſpiritual Faith in Chriſt's Goſpel-life, working by Love to him, therein, are the unreaſonable and incorrigible Adverſaries of true Goſpel-Saints.

Paul ſhews the like Figurative Significancy in *Jacob* and *Eſau*; *Rom.* 9. 10—13. *Eſau* mortally hated *Jacob*, and God hated *Eſau*. *Eſau*'s murdering Mind of Enmity to *Jacob*, is expreſs'd by himſelf; *Gen.* 27. 41, 42. The like is notified, in all his murdering-minded Followers, againſt God, Chriſt, and his true ſpiritual *Jacobs*; *Obad.* v. 8—10. *Amos* 1. 11.

CHAP.

CHAP. XVI.

Concerning meer Creaturality in Angels and Men in their firſt, and alſo, in their higheſt ſpiritual, ſecond, New-Creation Capacities; with ſome account of all, poſſible to be done by any in their firſt, and the differing Ends of all, at laſt.

HAving already ſpoken of the ready prepar'd Hand, the exalted Creature-Son and Branch in the Mediator's Perſon, the living Word of God, as qualified and fitted for a firſt and ſecond creating of Angels and Men; come we, now, to conſider, what they, both and all, amount unto, for ever, as but meer Creatures, not only in their natural Beings and Life of the Creature, given them by a firſt, but alſo ſpiritual Beings and Life

Life of the Creator, given by a ſecond Creation of them.

Angels were all created, at firſt, in their compleat Perſonalities, inviſible immortal Beings, without any innate Capacity of, or connatural Tendency to the exerciſe of a threefold Souly or Animaliſh Life, rational, ſenſual, and vegetable, in and by a fitly Organiz'd Body. As for Mankind, they do gradually deſcend from one another, in a continued Succeſſion, Generation after Generation, for a compleating their Perſonal Beings, from the beginning to the ending of this mortal World.

What became of Angels, good and bad, by the firſt well-pleaſing Paſſive Obedience of the former, and firſt unpardonable Sin of the latter, has been abovefpoken to, *Chap.* 4. of this Treatiſe. Man, inferiour to Angels, in their ſingle intuitive natural Underſtandings, (tho in the ſame kind of Mortal, Earthly, Firſt-Covenant Life) is, in his compleated Perſonality, a much more comprehenſive Being, than an Angel. He is the moſt compleat ſhadowy Image of God, on all accounts, in the whole Natural, Mortal, Firſt-

Crea-

Creation World, viſible or inviſible. This is ſignified concerning him, in diſtinction from Angels and all other Creatures, therein, created before him, in a readineſs for his Entertainment. Of none thereof is it ſaid by God, as of him; *Let us make Man in our Image, after our Likeneſs* (Gen. 1. 26.) as the Compend or Epitome of all other Creatures, and ſomething more, peculiar to himſelf, the rational Exerciſe of his Mind, in and by a Body, found in no Creatures, above or below him. So find we, a peculiar Conſultation of the three that are one, to draw an earthly ſhadowy Image and Repreſentation of themſelves, in every individual Man.

This Enlargement of Man's Perſonal Being, beyond Angels, expos'd and rendred him liable to vain ſinful Deſires and Thoughts, ſo as to wallow in Mire among Satan's Swine, feeding on Husks, the loweſt Duſt of this World (below any Palate in any evil Angels, to ſavour, any Belly, Deſire or Appetite in them, to luſt after, delight in, or feed upon, being never link'd with mortal Bodies or ſenſual Life) Pleaſures, in common with brute

brute Beaſts. So, the Enlargement of Man's Being, beyond Angels, was a Diminution to his intuitive Underſtanding, in common with them, and to the Exerciſe of his Natural Will, as expoſing him, to a running out in his Deſires, after the lower ſort of Deſirables, in the vaſt heap of vaniſhing Shadows, in the viſible Parts of this Firſt-creation World. And evil Angels, tho they care not for ſuch things themſelves, have Power, through God's moſt wiſe Permiſſion, to ſhoot their fiery Darts into Mens Spirits, and kindle in them evil Luſtings after ſuch viſible things, in which, they keep the far greater part of Mankind, wallowing in Mire, as their Swine, far from any looking after God, at all.

The Soul, or threefold animaliſh, ſouly-Life of Man, diſtinct from his Spirit, ceaſes, as to exerciſe, at the Death of his Body. The Spirit, then, retreats to the full Experience and Exerciſe of its ſupream, intuitive Way of diſcerning and converſe with Angels, good or bad; in a ſpiritual Intuitiveneſs, with the good, Goſpel-Angels, or natural, with the evil, Law-Angels,

gels, (Lawyers) from the beginning, on their Firſt Sin and Fall; ſetting up the Law-life of the Creature, given in the Firſt-creation, againſt the Goſpel-life of their Creator, offer'd by a Second; and ſo, their Lie, againſt God's Truth. *The Devil was a Murderer from the Beginning*, (John 8. 44.) and his fix'd Law-party of Mankind, in the reſtor'd Law-life-Wiſdom, and Righteouſneſs of Man, have been, under him, the irreconcileable Haters and Murderers of Chriſt himſelf and his Goſpel-Saints, all along this World. At the Death of the Body, Man (good or evil) is dead. His Spirit is, for a time, ſtrip'd of the threefold Souly-life, as to exerciſe, that are eſſential Ingredients, into his perſonal Conſtitution. At laſt, Saints will recover their Bodies, in *a Reſurrection of Life*, and, therein, the right Exerciſe of their whole Beings, Body, Soul, and Spirit, in the incorruptible New-creation Order of all, to Eternity. Incorrigible Sinners, alſo will receive their Bodies, *in a Reſurrection of Damnation*, *John* 5. 28, 29. Saints, in their glorified Bodies and whole perſonal Beings, will be ever-

everlaſtingly bleſſed, in the Enjoyment of God; and incorrigible Sinners, in their whole Beings, moſt exquiſitely ſenſible under God's everlaſting Curſe and unquenchable Wrath, without any Hope or Poſſibility of mitigation or end of their Torments, to an endleſs Eternity. 'Tis a moſt *fearful thing*, thus *to fall into the Hands of the living God*, to be dealt with, in final Wrath, and infinite revenging Juſtice, (*Heb.* 10. 31.) without any Day's-man or Mediator to ſtand between them and ſuch Wrath; but, inſtead thereof, will he be their Accuſer, Witneſs and Pleader againſt them, Judg and Condemner of them, and the infallible irreſiſtible Executor of his infinite and everlaſting Wrath upon them. All this, will he do, ſo eaſily, as by the Word of his Mouth, by which he made them. *With the Breath of his Lips will he ſlay the* incorrigibly *Wicked*, (Iſa. 11. 4.) Satan, with his *Gog* and *Magog*, his innumerable Multitude of evil Angels, and ſerpentine Seed of Men. *His Breath, like a ſtream of Brimſtone, will kindle* his unquenchable Wrath upon them, both and all, as having rendred

dred themſelves, fitted perpetual Fuel for it, in the *Tophet*, *ordain'd of old*, *the Lake of Fire and Brimſtone*, *prepar'd for the Devil and his Angels*, with their innumerable ſerpentine Seed of Men, *Iſa.* 30. 33. *Rev.* 20. 10.

This will be the everlaſting Condition of all *Inhabitants of the Earth*, *and of the Sea*, in diſtinction from the *Dwellers in Heaven*, who will have eternal Joy and Bleſſedneſs, in the Sight and Enjoyment of God, for evermore: All, that in this World, take up their Reſt and Dwelling in but the earthly Law-life and Righteouſneſs of Man, as needing nothing, therein, for true Bleſſedneſs (*Rev.*3.17.) *theſe Inhabitants of the Earth*, will, with the *Inhabitants of the Sea* (all that Party of Mankind, that wallow in the miry Filths of literal *Sodom*, *foaming out their own Shame*) find their Portion in the ſame *Lake of Fire and Brimſtone*, in the Hell-part of the eternal World to come, *Rev.*12.12. *Iſa.* 57. 20. *Jude* 13. *Dwellers in Heaven*, *that have their Converſation in Heaven*, (Phil.3. 20.) *Minds*, *fix'd on things above*, the peculiar Delights of the Sons of God, theſe, only,

have true Joy in this World, and continual Advantage, by all, God permits Devils and Men to do to them, in their implacable Malice. So, they rejoice under all Trials and Injuries from evil Angels and Men (*Matth.* 5. 11, 12. *Act.* 5. 41.) and Wo is denounc'd to all ſorts of incorrigible Enemies of God and them, to eternity, after all their laughing and deluſive Merriment in this ſhort-liv'd World. They'l mourn and weep, eternally, *Luk.* 6. 24—26. Under Satan's Reign, by his falſe Prophets and Apoſtles, true New-*Jeruſalem*-Saints, *are counted the Filth of the World, and Off-ſcouring of all things*, 1 *Cor.* 4. 13. Under Chriſt's Reign, they'l be *a Praiſe in the Earth*; for which, therefore, Goſpel-Angels and Saints *continually pray, and never keep ſilence*, Iſa. 62. 6, 7. This will Saints come to, after a little time, ſpent, in this confounded mortal World, under and amongſt a Throng of innumerable Enemies, evil Angels and Men.

Come we now to conſider, what was ever poſſible to be done by Angels or Men, in their Firſt-creation earthly Life, at beſt, with reference to their finding eternal

eternal Life, or ſcaping eternal Death. The Death and Loſs of all, therein, Life, Wiſdom, Righteouſneſs, Works, Fruits, by Paſſive Obedience, in Sacrifice to the Divine Will, is undiſpenſably neceſſary, to the finding eternal Life, the heavenly Creature-life of the Creator. In the Methods of God's unqueſtionable Wiſdom, and Appointments of his declar'd undiſputable Will, this is the Way to eternal Life. When any ask'd Chriſt, what they muſt do, to inherit or find eternal Life, and confidently aſſerted, all theſe things they had done, in the reſtor'd righteous Life and Wiſdom of their own Spirit, in their own Will and Way; his reply upon them, and Counſel to them, was, *Part with all this*, and follow me, in the true Regeneration, by Death and Reſurrection, out of the Death of the Creature, into the Life of the Creator. To this effect, was Chriſt's conſtant Anſwer to ſuch Enquirers. And their conſtant rejecting ſuch Counſel, and departing from him, ſorrowful and amaz'd thereat, we find, in theſe Scriptures, *Matth.* 19. 16 — 22. *Mark* 10. 17—22. *Luk.* 18. 18 —23.

—23. None can do the Divine Will of the Father, but in the partaken of heavenly Creature-life and Will of the Son; nor, therefore, enter into his Kingdom, *Mat.*7. 21. None but new Creatures can ever come there, *Gal.*5.6. & 6.15. 2 *Cor.* 5. 16, 17. In the reſtor'd Light of the Firſt-creation, by him that lighteth every Man that comes into this World, (*John* 1. 9.) ought all Heathens to walk, and keep that kind of good Conſcience, that conſiſts in a moral Obedience thereto, as their Principle. In the reſtor'd Firſt-covenant Law-life, ought Men to walk, in ſuch Obedience to that higher Knowledg of God, as amounts to the legal good Conſcience, withſtanding all brutiſh Luſts and ſinful Deſires of their ſenſual Life. But all this done, till the partaking of, and experiencing the Life of the quickning Spirit of the Second *Adam*, or a living ſpiritual Faith therein, working by Love to God, and walking therein, ſo as to have the evangelical good Conſcience, we have nothing of that eternal Life, in which, only, any can ever enter into the Kingdom of God. *Paul* could truly declare

clare to the Jewiſh Council, *that he had liv'd in all* theſe three ſorts of *good Conſcience before God*, ſucceſſively, one after another, in Obedience to the Light of Nature, Law, and Goſpel, *Act.*23.1. And he found his evangelical good Conſcience, by living and walking in Chriſt's Goſpel-ſpirit, *(Gal.* 5. 25.) to comprehend and unſpeakably out-do, all, performable by any, in the two former. This, indeed, is the only right Performer of all Duty to God and our Fellow-creatures, in God's Sight.

All Firſt-covenant Life, receiv'd by Angel or Man, in their Firſt-creation, is figuratively character'd in Scripture, by *Fleſh, Graſs, a fading Flower*, call'd *a vain Shew*, or vaniſhing Shadow; all their natural Excellencies and Perfections therein, all, but *a Glory to be done away*, in order to receive the heavenly Creature-life and Image of God, in Chriſt, with the eternal things of God, therein, the Wiſdom and Righteouſneſs of God, *Iſa.* 40. 6—8. 1 *Pet.* 1. 24, 25. 2 *Cor.* 3. 10, 11. Satan, with all his humane Diſputers of this World, in the Words of his and Man's

Wiſdom, againſt God's; and for their way of Salvation, quite contrary to his, (*Iſa.* 55. 8, 9.) God challenges, in a holy Contempt of their vain Thoughts, *to produce their Cauſe, bring forth their ſtrong Reaſons*, for ſelf-defence, and ſee what all will amount unto, *Iſa.* 41. 21.

Object. 1. *Will God deſtroy the Firſt-creation-works of his own Hand? Will he take away Man's Reaſon, Wiſdom, and Righteouſneſs, bring to nothing all his good Works and Fruits, done and brought forth therein? Muſt the very Life of our own Spirit, at beſt, with all the things thereof, our own Wills and Underſtandings therein, be given up in Sacrifice to the Will of God, by a holy Death?*

Anſw. Yes; And all, to our tranſcendent Advantage, and greateſt Gain, in order to find all again, in a Life above all Deaths, and therein, an infallible Underſtanding and incorruptible Will, for the right knowing and doing all things, in anſwer to the very Divine Will of God Moſt High.

Object.

Object. 2. *Does God require Impoſſibilities of Man, ſuch Obedience as 'tis impoſſible for him to perform in his own Spirit, Will and Way, at beſt, in the reſtor'd Life and Righteouſneſs of Man?*

Anſw. Yes; But had provided an originally incorruptible, heavenly, eternal Creature-life, in the Mediator, to be given them in the room thereof, by a Second or New-creation of them. This is a Life above all Deaths, temporal or eternal; *will ſwallow up Death, in Victory*, Iſa. 25. 8. 1 *Cor.* 15. 54. This Life is figur'd by the Wine in *Jotham*'s Parable, (*Judg.* 9. 13.) *cheering God and Man*, anſwering all, Man can rightly deſire of God, and enabling him to anſwer all, God requires of him. He that has not this Life of the Son of God, has not Life; not true, eternal Life, 1 *John* 5. 12.

Queſt. *Will the Diſputers of this World, ſtill contend with their Maker, in defence of their own Wiſdom, Will, and Way, againſt his, for Salvation?*

Anſw. They will, till Satan's Reign and Man's Day, under him, are at a full Period. But, what are Men like to get by this Conteſt? Eternal Death. True Saints oft ſuffer a violent temporal Death, from ſuch ſelf-confident Contenders againſt God and them. *Man's* own fallible Reaſon or *Wiſdom perverts him*, turns him away, from looking after the infallible Wiſdom and Reaſon of God, to his own ſudden unfore-ſeen everlaſting Deſtruction, *Iſa.* 47. 10, 11. He ſearches the Scriptures, thinks he underſtands thoſe written Oracles of God, yet never comes to Chriſt, the living Word of God, for the Life, therein witneſs'd and declar'd, *John* 5. 39, 40. The Scriptures are *a Book ſeal'd*, as to Man's Underſtanding; that reaches not to the heavenly Creature-life and things therein ſignified, under Figures, Types and ſhadowy Similitudes, *Iſa.*29.11. All ſpiritual, Salvation-truths, ſignified from the beginning of *Geneſis* to the End of the *Revelation*, are faſt lock'd up and hid from Man's higheſt ſingle natural Underſtanding.

The

The loſing all, in our own Law-ſpirit of Works, is the only way to find and do all in God's Spirit of Grace, *Eſpheſ.* 2. 8—10. *'Tis by Grace*, only, or in the never-ſinning Life of God's Spirit of Grace, in Chriſt Jeſus, communicated to them, *any can be finally ſav'd*; never, in their own boaſting Law-ſpirit of Works.

Having thus promiſcuouſly conſider'd Sinners in their Firſt-creation, and Saints in the Second, come we now to conſider meer Creaturality, in ſpiritual Saints and Angels, for evermore.

Spiritual Saints, of the Double-portion, making up God's New Heavens, in their various diſtinct Portions therein, from the higheſt to the loweſt; and Goſpel-Angels, the ſupream in the ſingle Portion, with all variety of Goſpel-Saints, therein, making up God's New Earth, in true Salvation-life, are all Members of Chriſt's myſtical Body. In the former, Chriſt's peculiar *Dove*, ſupream double-portion'd Saints, in the twofold heavenly and glorified earthly Life of Chriſt, are the peculiar *Wife and Bride of the Lamb*, Revel. 19. 7. Below theſe, in the double Portion,

tion, are threeſcore Queens; and then, in the ſingle, Virgins without Number, all, in a Union of Mind with her, praiſing her and owning her Superiority to them, *Cant.* 6. 8, 9. There will be no envying of the higheſt, in the lower and loweſt, nor any inſulting of the higheſt, over the lower, in Heaven, to Eternity. They'l all rejoice in the ſuperiour and inferiour Attainments of each other, as is figur'd in the higher and lower Members of the literal Body of Man, all mutually rejoicing in the Joys of one another, as compleating the Joy of the whole Body, 1 *Cor.* 12. 12—27. The various ſpiritual Capacities in higher and lower Saints, are figur'd by *Cups and Flagons*, *Iſa.* 22. 24.

None of all theſe will ever pretend to a perſonal Union with Chriſt's Creature-root, and leſs yet, with his infinite Divinity, but only with the exalted Creature-Son and Branch in him, the living Word of God, the immediate Creator of all, and Performer of the whole Divine Will, on all, good and evil, for evermore, in Heaven or Hell.

A World of groſs Errors concerning God, Chriſt, and the eternal Concerns of Men, have been toſs'd up and down in the various Conceptions of Man's fallible Underſtanding, under the unperceiv'd Influence of *evil Angelical Rulers over this dark World*, (Epheſ. 6. 12.) ſo as to blind and keep Men *from looking after God*, for his all-diſcovering Spirit of Grace and Truth, *Rom.* 3. 11.

CHAP.

CHAP. XVII.

The ruling Power of Satan, over Mankind, all along this World, as permitted God thereof, under God's infinite over-ruling Wiſdom and Power.

HE is ſo call'd in the Scriptures of Truth; *God of this World.* And he uſes all his evil Angelical Subtlety and Power, for the blinding and deceiving Men, ſo as to keep them from any regarding or looking after God, for his Goſpel-life, wherein alone any can be ſaved, or ever enter into his Kingdom, 2 *Cor.* 4. 3, 4. Chriſt himſelf calls him *Prince of this World*, John 12. 31. & 16. 11. & 14. 30. But, ſays of him, *he hath nothing in me:* nor ſhall be able to touch, or ever meddle with, ſo as finally to overcome any Partakers of my all-powerful Goſpel-life, 1 *John* 5. 18. Saints, therein, are Fence-

Fence-proof againſt all the Gates, or Strength of Hell, all the Powers of Darkneſs, evil Angels and Men, *Rulers of the Darkneſs of this World* (Epheſ. 6. 12.) in their own dark-ſpirited worldly Life and Wiſdom, of the Firſt-creation.

The firſt unpardonable Sin of the evil Angels, was their turning as they went, or were a while following Chriſt, towards that Life, he repreſented himſelf in, to them and the good Angels, and in the Paſſage thereto, by way of Death and Reſurrection, in ſuch Tranſactions as had paſs'd in the Creature-part of his wonderful Perſon, before they were brought forth. In a contrary Demeanour to that of the good Angels, they turned as they went, in love to themſelves, in their own ſelf-choſen mortal Life, given them in their firſt Creation, in unchangeable Enmity to God, and the Heavenly eternal Creature-Life of their Creator, offer'd them, by a ſecond. The good Angels did *let down their Wings*, ceas'd from the mortal Life of their firſt Creation, and Exerciſe of their own fallible Underſtandings and corruptible Wills therein, ſignified by letting down

down their Wings, in Conformity to their Head, in the Death of the firſt Creation, and Reſurrection into the Life of the ſecond. So, paſs'd out of their own mortal Firſt-Covenant Law-Life, into God's own New-Covenant Goſpel-Life, of originally immortal Holineſs and everlaſting Righteouſneſs; *Ezek.* 1.5--26.

The Devil and his Angels *kept not their firſt Eſtate, but left their own Habitation*; Jude 6. To Man's Wiſdom, they, only, kept their firſt Eſtate, the Life and Things given them, in their firſt Creation. And, conſequently, in the Wiſdom of Human Nature, is Man ready to follow the evil Angels firſt Choice, as beſt. Here's the caſe of many, reſtor'd into the Firſt-Covenant or Firſt-Creation-Life of the Creature; ready to eſtabliſh themſelves therein, as a ſtate of true Salvation. This *Paul* fear'd, and labour'd to prevent in his *Iſrael*-Brethren; *Rom.* 10. 1—3. At this dangerous Point, were the *Corinthians* and *Laodiceans*, in the deluſive Firſt-Covenant Houſe of feaſting and rejoycing (1 *Cor.* 4. 8. *Rev.* 3. 17.) as not, at all, needing any other Life, by a ſecond or new

new Creation, for their everlaſting Bleſſedneſs.

On the firſt unpardonable Sin of the evil Angels, *they were* immediately *caſt down to Hell, deliver'd into Chains of Darkneſs, to be reſerved unto Judgment*; 2 Pet. 2. 4. They, by their Sin, fix'd themſelves in their own ſelf-choſen Life, in Preference and Oppoſition to the eternal Creature-Life of their Creator; and God, in his righteous Judgment, giving them up to, and thereby, fixing them in their own Choice, *was a caſting them down to Hell.* In this Hell, and their *Chains of Darkneſs*, are they Rulers in this dark, mortal, firſt-Creation World. *The Chains of Darkneſs, in which they are reſerv'd to the Judgment of the Great Day*, are all Life, Wiſdom, Righteouſneſs, Excellencies and Perfections of their Angelical Nature, given them in their firſt Creation, as turn'd by their Abuſe of all, into the greateſt Wickedneſs, Madneſs and Folly, in unchangeable Enmity to God, and his Heavenly Creature-life, ſhewn and offer'd them, by a ſecond. So are they in a ſtate, in all Extremity, contrary to what they

they were created in, chang'd by Self-deſtroying Self-love, from a ſtate of temporary changeable Obedience, to a ſtate of eternal, unchangeable Enmity to God. An abſolute Excluſion of them from the Kingdom of Heaven, is called a caſting them down to Hell. God, not only gave them their Choice, but alſo, in the abuſive Exerciſe of their ſelf-choſen Life, a permitted ruling Power over Mankind, all along this World, as God thereof, under the reſtraining, limiting, over-ruling infinite Wiſdom and Power of the true God, ſo as that he can never hurt any true Saints or Subjects of God's everlaſting Kingdom. Yet, even Saints, for a time, are under their Power. Yea, *he told Chriſt himſelf, all the Kingdoms of this World, and Glory of them, were his, offering all,* as his greateſt Bribe, to the true King in the World to come, *in caſe he would fall* down, own, and worſhip him, as God; *Mat.* 4. 8, 9. *Luke* 4. 5—7. Chriſt denied not, that all the Kingdoms of this World were at his Diſpoſe, by God's moſt wiſe Permiſſion. He that ſaid this to Chriſt, in the Fountain-Purity of the Firſt-Creation, and *full of* that

that Spirit of *Grace and Truth*, that's offer'd by a ſecond, what will he not do to Saints before their experiencing any thing of Goſpel-life, or when but in ſome little beginnings thereof, and Enemies within, Foes of their own Houſe, in their own Spirits and whole Nature, in Union of Mind with him, in Enmity to God and his Goſpel-Spirit, in themſelves? He is permitted a Power of transforming his Earthly Spirit, into the likeneſs of Chriſt's Heavenly Creature-Spirit, that's the myſterious Houſe and *Temple of God*; and, therein, *to ſhew* and aſſert *himſelf to be God*, the very infinite Divine Being; 2 *Theſſ.* 2. 4. And, herein, is he undiſcoverable by the higheſt ſingle natural Underſtanding of Man, in but Firſt-Covenant Principles, tho, indeed, the worſt of all Creatures, the ſupream *Man of Sin, and Son of Perdition*; v. 3.

This *God of this World*, who paſſes with Man, for the true God, will not be able finally *to blind* and deceive *any but them that are loſt*; 2 Cor. 4. 3. If it were poſſible, *he would* ſo *deceive the very Elect*, by his *falſe Chriſts*, evil Angels, and his

falſe Prophets und Apoſtles, amongſt Men, *transform'd into the likeneſs of Chriſt's true* ones; 2 *Cor.* 11. 13—15. Clothing their own Firſt-Covenant Law-Life, with all Scripture-Language and Titles, belonging to God's own Heavenly Creature, New-Covenant Goſpel-Life, as the true Regeneration, new Creature, State of Grace, in which they have true Joy, and final *Peace with* God; *Ezek.* 13. 1—10. All this is confidently aſſerted, by Men, under Satan's lying Spirit of Divination. With ſuch, the renew'd old Man, in the reſtor'd Firſt-Covenant Law-Life, given in the firſt Creation, muſt paſs for the new Creature, without all Scruple or Contradiction; and does ſo paſs, in and with the moſt reform'd People or Churches of this World, in but Firſt-Covenant Principles. All Worldly Preachers and Hearers, in but Worldly, Firſt-Covenant Principles, confidently take Satan's other Goſpel, that's no Goſpel, for Chriſt's true; *Gal.* 1. 6, 7. 1 *John* 4. 5.

Reſtor'd Firſt-Covenant Law-Life, is ſo far from rendring any, Fence-proof againſt the evil Angelical Rulers of this World,

World, that they make that, their ſtrongeſt Hold, and Men, eminent therein, their choiceſt Inſtruments, to oppoſe, diſpute againſt, contradict and blaſpheme the Heavenly Creature-Life, and Goſpel-Righteouſneſs of God, wherein any can be ſav'd.

Let Satan, in his ſuperiour evil-angelical Wiſdom, and Men in their inferiour human Wiſdom, under his Influence, interpret the Scriptures, all, therein, ſhall ſeem to run current, for carrying on Satan's Deſign, to the everlaſting Deſtruction of his blinded Teachers and Hearers, Leaders and Followers. That ſhall be preach'd up, as a State of true Salvation and final Peace with God, which, if fix'd in, will be found a State of unchangeable Enmity to God, and eternal Death to Man. All, eſtabliſh'd in the Firſt-Covenant Law-Life and Righteouſneſs of Man, in unchangeable Enmity to the Goſpel-Life and Righteouſneſs of God, go on, to their dying moment, with their deluſive Laodicean Confidence therein, to their ſad long eternal Condition, in the World to come. *Paul* was confident, a-

while, but not fixedly, wilfully and unpardonably, in his Law-Spirit of Works, againſt God's Goſpel-Spirit of Grace, in true Saints; but, immediately on Goſpel-Conviction and Converſion, gave up the Life and Righteouſneſs of his own Spirit, in Sacrifice to God, in order to find all again with Uſury, in God's eternal, everlaſting righteous Goſpel-Spirit of Grace and Truth; *Phil.* 3. 6—11.

Many, not only eminent in the Wiſdom of Man, but under higheſt ſpiritual enlightning Gifts (receiv'd on their natural Underſtandings, amounting to a partaking of the Holy Ghoſt (*Heb.*6.4—6.) in the all-diſcovering Light, but not the all-powerful Life thereof) are *bewitch'd* back again, *by Satan,* to ſet up for themſelves, in their own holy Fleſh, Righteouſneſs of Man, Life of the Law, againſt God's holy Goſpel-Spirit; refuſing to ſubmit to the Death of their own Spirit, at beſt, for the Life of his. This do they, tho they know Chriſt himſelf, crucified that Law-Spirit of Works, in the Fountain-purity of it, in his own Perſon (*Gal.* 3. 1, 3.) the preſerving of which, was

Satan's

Satan's Attempt and Deſign upon him, by himſelf, the Jews, and *Peter*, to have ſet up his Kingdom, in; *Luke* 4. 5—7. *John* 6. 15. *Matth.* 16. 22, 23. All's nothing as to our ever entring into the Kingdom of God, till we have that Goſpel-Life of God, or a living ſpiritual Faith, working by Love to God therein; 1 *Cor.* 12. 31. & 13. 1, 2. Such a Faith, only, renders any, true Lovers and Beloveds of God; right Performers of all Duties, to God and their Fellow-Creatures. Such as look back, after all convincing Diſcoveries and Offers of Chriſt's Goſpel-Life, for Juſtification with God, in their Law-Righteouſneſs of Man, *are fallen from Grace*; Gal. 5. 4. Who hinders Men, or calls them back, from Chriſt's offer'd Goſpel-Truth? *ver.* 7. The Devil and his human Inſtruments, that *ſhut up the Kingdom of Heaven*, excluding and denying all ſuch Goſpel-Truths, by which any can ever enter thereinto.

Satan takes Men alive, at his, and their own *Will*, in the reſtor'd Life and Righteouſneſs of Man, as the higheſt Snare, by which, to keep them from ever look-

ing after the Goſpel-Life and Righteouſneſs of God, therein; 2 *Tim.*2.26. The Greek Original runs thus; *That they may awake out of the Snare of the Devil, who are taken alive by him, at his Will.* Chriſt requires all, *to look after God, for his* Heavenly Kingdom-Life, and everlaſting *Righteouſneſs* (Mat. 6. 33.) and complains, that *no Man,* while confident in his own Underſtanding, will anſwer this Advice, or *ſeek after God* (Rom. 3. 11.) for his Heavenly Creature-life and things, which lie quite out of the reach of all ſingle natural Underſtanding; 1 *Cor.* 2. 9. Neither Morally righteous Heathens, nor Firſt-Covenant Jews or Chriſtians, regard or look after God, for his new or ſecond Covenant-Life, in which any can be finally ſav'd. But, where God wakens up any, out of their deluſive Dream for true Happineſs, in their own Righteouſneſs, whether Jew or Gentile, and gives them a living ſpiritual Faith, working by Love to him, in his Goſpel-Life, all ſuch will find the Salvation of Heaven.

Satan deceiv'd Mankind, at beſt, in the Primitive Purity of their Nature, in *Adam,* aſſu-

aſſuring them, that holding faſt the righteous Life, they were firſt created in, and walking in the uncontroll'd Soveraignty of their own Will and Wiſdom, therein, *they ſhould be as Gods*. 'Tis the peculiar Prerogative of God, ſo to live and be; and the unpardonable Preſumption of any Angels or Men, to conclude and ſet up for themſelves, in their own Wills, ſo as never to be ſubject and obedient to his. Obedient Subjects of God, will be eternally bleſſed; and all proud, preſumptuous Self-exalters, to be as Gods, will fall under the everlaſting Curſe and Wrath of God.

He that prevail'd with the firſt *Adam*, in the Primitive Purity of our Nature, when he found the ſecond *Adam* in the Fountain-Purity of our Nature, a little lower than his Angelical Nature (*Heb.* 2. 9.) he moſt preſumptuoſly *tempted him, to fall down and worſhip him, as God.* What Work is he like to make with Men, in but the reſtor'd Life, Wiſdom and Righteouſneſs of Man, with Filth of Spirit, Enmity to God and his Spirit of Grace, under all?

In awaken'd Goſpel-Saints, while any thing of the Carnal Mind and Life of their own Spirit remains uncrucified, he will be continually kindling the ſinful Luſts and Deſires of that, his own Party, yet, in them, as *Paul* found; *Rom.*7.15,19. and 2 *Cor.* 12. 7. Hereby, does he endeavour to quench and extinguiſh the Mind and Life of Chriſt's Goſpel-Spirit in them, keeping up the War of their Fleſhly Mind, his Party in them, againſt their Spiritual Mind, Chriſt's Party, *ſo that they cannot do the things they would* (Gal.5.17.) fully and conſtantly, till this War within them be finiſh'd, by a full extinguiſhing of the Life of their own Spirit, and Mindings thereof. Then are they freed from all Filth of Fleſh and Spirit, too, for ever. Till then, tho they live in God's Spirit, they do not continually and conſtantly, walk, think and ſpeak therein, as is their Duty and Concern; *ver.* 25.

In all this Combat and Danger, Saints, in a living Faith, know their Salvation ſure, by a final Victory over all Enemies, without and within them. No Devils or Men ſhall ever be able *to pluck them out*

of

of Chriſt's All-powerful Hand; John 10. 28, 29.

When the God of this World, with his Party of Men, find, they cannot prevail with Chriſt or his Followers, by any Worldly Bribes or flattering ſelf-pleaſing Offers, to turn from and diſown any ſuch thing as indeed is God's eternal Goſpel-Life and Truth, then go they to work, another way. When all Allurements fail, they will, in the Exerciſe of their implacable Malice, try to fright them out of their Goſpel-Profeſſion, and, if permitted (as oft they are) to murder their Bodies, Chriſt himſelf was ſo dealt with by them, and warns his Followers to expect the like; *John* 15. 20. & 16. 1, 2. Evil Angels and Men have a kind of ſhort, ſelf-pleaſing Heaven, in this World; and Saints a ſhort, and to their natural Spirit, unpleaſing Purgatory-Hell, by which, cleans'd from all Filth of Fleſh and Spirit. The former are ripening and fitting themſelves for the eternal Hell, and God is ripening and fitting the latter, for the eternal Heaven, in the World to come. God's temporary Wrath upon them, bringing them

them into the loweſt Hell, in this World, is his way, for delivering them, from the Wrath and Hell to come, that's eternal; *Pſal.* 86. 13. & 116. 3. 2 *Sam.* 22. 6. Nature in Saints is ſorely put to't, in this Hell-work of God upon them, in this World; but know, *God will not leave their Soul there*, for ever; *Pſal.* 16. 10. Tho chiefly ſpoken of Chriſt, will theſe words, at laſt, be found true, in Saints. All that God does to them, and all he ſuffers evil Angels and Men to do them, in their implacable Malice, does God over-rule, to their greateſt good.

When Satan appear'd or ſtood before the Lord, before whom, he knew it was to no purpoſe (becauſe impoſſible) to conceal his way of deceiving, in *Ahab*'s caſe, he down-right acknowledg'd it, that *he would be a lying Spirit in the Mouth of all his Prophets. And God ſaid, Go, and do ſo; Thou ſhalt perſwade him, and prevail alſo*; 1 Kings 22. 22. Thus did he prevail, as God's permiſſive Hand, to the Deſtruction of *Ahab*. His four hundred falſe Prophets, pleas'd *Ahab*, to his Ruin, and were highly eſteem'd; and, God's one

one true Prophet that counſell'd him for his good, was *caſt* by him *into a Priſon, and fed with Bread of Affliction, and Water of Affliction*; v. 26, 27. *He hated* Micaijah, the Lord's true Prophet, as not propheſying, what he reckon'd good, concerning him; but, loved and rewarded Satan's falſe Prophets, as pleaſing to his own Will, and after his own Heart's Deſire. So, *Jeremy*, who counſell'd King and People for the preſerving their Lives, was caſt into a Dungeon, where he ſunk in the Mire, while Satan's falſe Prophets pleas'd them, to their Deſtruction; *Jer.* 38. 5, 6. God's one true Prophet, among the then only viſible People of God, a fleſhly Firſt-Covenant *Iſrael*, found *King, Princes, Prieſts and People*, all, as one Man, *againſt him*, while Satan's falſe ſelf-pleaſing Prophets were liſten'd to, and rewarded.

Satan, that acknowledg'd to God, he would be a lying Spirit in *Ahab*'s Prophets, is ſo far from being diſcover'd by the higheſt Wiſdom or Underſtanding of Man, in but Firſt-Covenant or Firſt-Creation natural Principles, that he will paſs with them, there, for Chriſt and God

God moſt high, when, indeed, the worſt of all Creatures; 2 *Theſſ.*2,3,4. Where God permits this, and not only ſo, but, in Judgment, gives them up to Satan's Man-pleaſing ſtrong Deluſions, for believing his Lie, rather than God's Truth, the Iſſue will be, eternal Death to their whole Beings, Spirit, Soul and Body, in *a Reſurrection of Damnation*; ver. 10, 12. Men are either brought by Satan, in love to their own righteous earthly mortal Life, given them in their firſt Creation, to hate God's Heavenly Creature Goſpel-Life, offer'd by a ſecond; or by the electing Love of God, to hate their own Life, at beſt, ſo as to give it up, in Sacrifice to God, in love to, and as the only way for attaining and experiencing his New-Covenant, everlaſting Goſpel-Life, by a ſecond or new Creation; *ver.* 13. This latter is Chriſt's Counſel (*Luke* 14. 26.) in the Myſtery of Godlineſs: the former, Satan's, in his Myſtery of Iniquity. Satan's Counſel is, for ſparing, ſaving and keeping the Life of the Creature, given in the firſt Creation: Chriſt's Counſel, is, for the Surrender and Loſs of that,

that, and all the things thereof, for the Life of the Creator, offer'd by a ſecond, and things of God, therein. The keeping the former, in Preference and Oppoſition to the latter, Chriſt declares will be the loſs of all Life and Righteouſneſs, God's and Man's too, on which, their whole Beings, Spirit, Soul and Body, will be laid down, for ever, in the Nakedneſs of their own unpardonable Guilt, under the unquenchable Wrath of God, for evermore; *Mat.* 10. 39. & 16. 25. *Mark* 8. 35. *Luke* 17. 33. *John* 12. 25. Man, not only eminent in the Firſt-Covenant Life, Wiſdom and Righteouſneſs of Man, but under higheſt ſpiritual enlightning Gifts, on his natural Underſtanding (ſhort of the very Goſpel-Life of Chriſt, or a living ſpiritual Faith, working by Love to him, therein) is yet within Satan's reach, to beguile, bewitch, and fetch back into an unchangeable Union with him, in the firſt Creation, and unchangeable Enmity to God and his Heavenly Life, offer'd by a ſecond; 1 *Cor.* 12. 31. & 13. 1, 2. *Gal.* 3. 1, 3. & 5. 7. Satan would keep all Mankind, in the dead, corrupt State

State of Nature, wallowing in Mire as his Swine, ſpending and ending their Days in this World, in the brutiſh Luſts of literal *Sodom*. But, when caſt out, as to this kind of Work in them, as faſt as any are brought by Chriſt, out of ſuch Filth of Fleſh, into the Righteouſneſs of Man, he attempts and frequently prevails to get into ſuch myſtical *cleans'd Houſes*, and fix them with himſelf, in Filth of Spirit, unchangeable Enmity to God, and his everlaſting righteous Creature-Spirit of Grace and Truth; and then, he has a ſevenfold ſurer hold of them, than ever; *Mat.* 12. 43—45. *Luke* 11. 24—26. So comes *the laſt State of that Man to be worſe than the firſt*, in his corrupt Nature. *Mary Magdalen*'s and *Zacheus*'s, in the Filth of corrupt Nature, were capable of Chriſt's true Salvation Goſpel-Life, and ſuch righteous Scribes and Phariſees utterly uncapable thereof, or, therefore, *of ſcaping the Damnation of Hell*; Mat. 23. 33. & 21. 31. Publicans are brought to juſtify God, and be eternally juſtified before him, while righteous Phariſees and Scripture-Lawyers, in reſtor'd

ſtor'd Law-life and Righteouſneſs of Man, *reject the Counſel of God*, for receiving his Goſpel-life, to their everlaſting Deſtruction, *Luk.* 7. 29, 30. & 15. 1, 2. & 19. 2—9.

Fixure in Law-life and Righteouſneſs of Man, in unchangeable Enmity to Goſpel-life and Righteouſneſs of God, renders Men, myſtical Sodomites, in Filth of Spirit, worſe and more criminal Sinners than literal *Sodom*, in Filth of Fleſh, *Mat.* 11. 23, 24. But, corrupt Nature or Filth of Fleſh, fix'd in, with literal *Sodom*, is unpardonable, alſo. And, therein, do the greater part of Mankind, run their Race in this World, from their Cradles to their Graves. Take and put together all, of both the ſaid Sorts of Mankind, *in the broad Way* to everlaſting Deſtruction, under Satan's prevailing Influence, and they'l be found wonderfully to out-number, Chriſt's *few in the narrow Way* to Heaven, *Mat.* 7. 13, 14. Yet, will they be a numberleſs Multitude alſo, out of all Generations, *Revel.* 7. 9. Many of Satan's two Parties, fix'd in the corrupt or righteous Spirit of Nature, againſt God and

and his Goſpel-ſpirit of Grace, oft die, without any Remorſe or Fear, as to any By-ſtanders Obſervation; without any right Knowledg of the true God, or falſe God of this World, Heaven or Hell, till in the latter, beyond all Remedy, for ever.

Yet, farther, Satan will not only exerciſe his permitted ruling and tempting Power over Mankind, all along this World, but after his Impriſonment at beginning of Chriſt's thouſand Years Reign on Earth, and his looſening out of it, at the ending thereof, will he, as his laſt and moſt tranſcendently preſumptuous Attempt, rally up his *Gog* and *Magog*, his innumerable Multitude of evil Angels and Men, and in the transform'd Appearance and counterfeit Guiſe of Angels of Light and true Saints, beſiege the New-*Jeruſalem*-City of true Saints, in the very Glory of the Reſurrection, *Revel.* 20. 1—3. & *v.* 7—9. This laſt Attempt of Satan and his Party of Angels and Men, will have no Succeſs at all. Immediate will be the Deciſion of this intended Battel, *by Fire from God out of Heaven, to devour them*

them all; *casting them, with the Devil that deceiv'd them, into the Lake of Fire and Brimstone, where to be tormented, for ever and ever*, ver. 10. Then Creation ceases, and all Angels and Men good and bad, finally concluded in their eternal Conditions of Joy or Sorrow, unspeakable, in Heaven or Hell.

CHAP. XVIII.

Concerning Heresies and Hereticks.

THE Word αἱρεσις signifies Option or Choice, all variety of humane Opinions, in which Men chuse to set up for themselves, with Confidence for Salvation, contrary to the sound fundamental Principles of Religion, and right Worship of God in his Gospel-Spirit of Grace and Truth, in which alone any can be sav'd, *John* 4. 23, 24. All, short or destitute of this Spirit, or a living spiritual Faith therein, working by Love to God, *worship they know not what*, or whom, *ver.*

22. All, in but their own worldly Spirit or Principle, at beſt, in the reſtor'd Light or Life of the Firſt-creation (and concluſively ſetting up there, with Confidence for Salvation, as a State of eternal Life and Peace with God) will be found, at laſt, unpardonable Hereticks, Sinners againſt the Holy Ghoſt, in unchangeable Enmity to the Goſpel-ſpirit of Grace and Truth, offer'd by a New-creation, in which, alone, any can ever enter into his Kingdom, or ſcape the Damnation of Hell.

Evil Angels were the ſupream Hereticks, in their firſt ſinful Choice of their own earthly, mortal First-covenant-life, given them, in their First-creation. They ſoon prevail'd with all Mankind, in *Adam*, to make the ſame Choice. In Mankind, when by Chriſt reſtor'd into the Light and Life of the Firſt-creation, and therein, but the Underſtanding and Wiſdom of Man, whoever do concluſively ſet up for themſelves therein, as a State of true Bleſſedneſs, do become with evil Angels, unpardonable Hereticks, Sinners againſt the Holy Ghoſt, rejecting

rejecting the whole Counſel of God, and denying his Goſpel-life, in which, only, any can be ſav'd.

Man, in his higheſt fallible Underſtanding, for judging, and corruptible Will, for chuſing, in Matters of Religion and Worſhip of God, is under the Power of Satan, to deceive and impoſe upon him. Hence, are all the Doctrines and Words of Man's Wiſdom, about eternal Life and Peace with God, Hereſy. In all the various Conceptions, and Language of Man's Wiſdom, we find a World of contrary Opinions, and Diſputes, amounting to a myſtical *Babel*. They will, all, in one Mind, reject and diſown the Goſpel-life and Truths thereof, as the grand univerſal Hereſy of all. Scribes, Phariſees, Eſſen's, Herodians, *&c.* among the enlighten'd, righteous profeſſing Firſt-covenant Jews, were all, as one Man, againſt Chriſt himſelf, for his Goſpel-Truth. They ſaid, *he had a Devil, and was mad*; that he was *a Blaſphemer, a Sabbath-breaker, a Wine-bibber, a Friend of Publicans and Sinners*; an Enemy of righteous Men, moſt uncharitably ſen-

tencing them to *the Damnation of Hell* (*Mat.*23.33.) and taking up *Mary Magdalen*'s and *Zacheus*'s, Publicans and Sinners, into the Salvation of Heaven. Theſe were the ſtrange, wonderful Appearances, Chriſt and his Doctrine, and way for eternal Life, had, in the Sight and Underſtanding of wiſe, righteous, Firſt-Covenant, Saint-like People. What wonder? *None*, in that Principle of Underſtanding *can ſee*, know, own or receive the Goſpel-*Life and Things of God* (1 Cor. 2. 9.) the New-Covenant Principle of true Salvation, which, therefore, is univerſally denied by them all, as a Diabolical Illuſion. Many, that come to be true Saints, at laſt, may be found, for a time, with *Paul*, deeply engag'd, in a murdering Mind of Enmity to true Saints, for their Goſpel-Principle, and Doctrine, in the words of God's Wiſdom. But, all that fix there, become unchangeable Enemies to God and them.

All final Builders on the ſandy Foundation, the mortal, earthly, periſhing Life of the firſt Creation, will deny, contradict and blaſpheme all that are built on the

the firm, ſure, rocky, Goſpel-Life of God, in which, alone any can ever enter into his Kingdom. What theſe differing Builders will come to, in Concluſion, Chriſt declares; *Mat.* 7. 24—27. *The Righteouſneſs of* Man, in *Scribes and Phariſees, is not that, in which, any can ever enter into the Kingdom of Heaven*; Mat. 5. 20. *The Righteouſneſs of God*, in his new and everlaſting Goſpel-Life, which Chriſt requires Men to ſeek after (*Mat.* 6. 33.) this only will give all the happy Partakers thereof, an Entrance into his Kingdom. The imputed Righteouſneſs of God, to the compleating the imperfect Perſonal Righteouſneſs of Man (for a Firſt-Covenant Communion with, and worſhipping of God in that Principle) is ſtill but the fading Beauty, and Righteouſneſs of Man, in and with which, he is liable *to play the Harlot* with the Devil, in Enmity to Chriſt, as offer'd to be a ſpiritual Head, Lord, Bridegroom and Husband to them, in his Heavenly, Eternal Goſpel-Life, by a new Creation of them. So, come they to be *judg'd as* myſtical and moſt criminal *Adulterers and Murderers*; Ezek. 16.

14, 15. & v. 38. Imputed Righteouſneſs or Comelineſs of God, to Man, in the Firſt-Covenant, on Man's abuſe of all, in him, in Union with the Devil, is withdrawn again, and he, for ever depriv'd of all or any *Benefit of Chriſt's Sacrifice*, in our Nature; *Heb.* 10. 26. In the ſecond Covenant Goſpel-Life of God, Man comes to have the Righteouſneſs of God, in him, under and with Chriſt. This is a Life, a Wiſdom, a Righteouſneſs and *a Glory never to be done away*. In this, only, can any enter into the Kingdom of Heaven. This is as much above the Righteouſneſs of Man, as the Heavens are higher than the Earth. Thus are *God's Thoughts and Ways for Salvation*, as far above Man's Thoughts, and Words of his own Wiſdom, *as the* literal *Heavens are higher than the Earth*; Iſa. 55. 8, 9. God requires the *plucking out our right Eye, cutting off our right Hand and Foot, when finding* our ſelves therein *offended* at his way of ſaving us; and ſo, offenſive to God and to our ſelves, as to our own trueſt Intereſt and greateſt Concern, for finding eternal Life, or ſcaping eternal Death;

Death; *Mat.* 5. 29, 30. and 18. 8, 9. *Mark* 9. 43—48. This, with other like Requirings of God, are not to be underſtood, in a literal Senſe; nor, if ſo perform'd, would anſwer the Counſel or Command of God. *We may give our whole Body to be burn'd*, and yet be deſtitute of that Spirit of God, call'd *Love* (rendering all the happy Partakers thereof, true Lovers and Beloveds of God) and ſo of no Value with God, or true Advantage to our ſelves; 1 *Cor.* 13. 3. So, *the ſelling all that we have, and give to the poor* (*Mat.* 19. 21. *Mark* 10. 21. *Luke* 18. 22.) the myſtical Truth of ſuch Commands, relates to the myſtical Riches of Man's Law-ſpirit of Works, and Fruitfulneſs of his own Nature, therein; all which, are to be given up, in Sacrifice to God, for the durable Life and Heavenly Treaſures of his Goſpel-Spirit of Grace, in them. *The right Eye, Hand and Foot, to be pluck'd out, cut off, and caſt away from us*, are, in Myſtery and Truth, the moſt enlighten'd natural Underſtanding, ſignified by the right Eye, the beſt Practice in our own Will and Way, and moſt righteous walking,

ing, in our own Law-ſpirit of Works; all ſuch, ſeeing, working and walking, are to be given up and parted with, in Paſſive Obedience to the Will of God, in order to find all again with unſpeakable Gain, by ſeeing, working, walking, and doing all things, in the Goſpel-Life of God, the only Principle of everlaſting, well-pleaſing, active Obedience to him, and Bleſſedneſs to us. In the infallible Underſtanding of his Spirit, can we know all things, and in the incorruptible Will thereof, can we do all that God requires of us. God himſelf, therein, works all our Works for us (*Iſa.* 26. 12.) and we work all our Works, in him. Theſe are the only Works, that will not be burnt up, at the laſt Day; *John* 3. 21. All Chriſt's Goſpel-Words, ſeem'd *hard Sayings*, even to his Diſciples, while known to them, but as a fleſhly Bridegroom, in a reſtor'd Firſt-Covenant Principle of ſeeing, working and walking; *John* 6. 60. To give up all inward Riches of their own Spirits, all Righteouſneſs, Wiſdom, Works, Fruits (every thing, given them in their firſt Creation, or done by them, therein, at beſt) this

this ſeems a hard Saying, exceeding ſtrange and amazing to Man's Wiſdom. *The* very *Diſciples were exceedingly amaz'd* at ſuch words of Chriſt, ſaying, *Who then can be ſav'd* at all? *Mat.* 19. 24, 25. This was a narrower Queſtion, than he ask'd, that ſaid to Chriſt, *Maſter, are there few that be ſaved?* Luke 13. 23. If there be no poſſibility of entring into the Kingdom of God, by the beſt, Man can do or be, in the reſtor'd Life, Wiſdom and Righteouſneſs of his own Nature, he is ready, with the Diſciples, to ask the ſame Queſtion. Conſequently, is he ready to deny the Truth of Chriſt's Saying, and that as a Duty to God, that ſure, he would never require more of Man, for his true Bleſſedneſs, than the utmoſt he can do, in the Life, given him, in his firſt Creation, or reſtor'd ſince. The Diſputers of this World, under Satan's deluſive Influence, in defence of their Worldly Principle of Life, Deſire, Thought and Action, will never have done, till the ending of the Devil's Reign, and commencing of Chriſt's. 'Such Diſputers are not to be ſtriven with, but, in Meekneſs inſtructed,

and

and if they'll hear, well and good: if they be peremptory and concluſive, in their own fallible Underſtandings, contradicting and blaſpheming all right Goſpel-words of Counſel, for true Salvation, Saints may pray, and deſire other Saints Prayers, for a Deliverance from ſuch unreaſonable Men; who (tho temporary Believers in, and Owners of Chriſt, in the reſtor'd Firſt-Covenant-Life and Righteouſneſs of Man, which he crucified in himſelf) are myſtical Infidels, as to that New-Covenant Goſpel-Life and Righteouſneſs of God, he is aſcended into. They call all the right Words and Doctrine thereof, a blaſphemous Fiction. Here's the paſs, true New-Covenant Saints, with their ſpiritual Faith in Chriſt's Goſpel-Life, are at, with Firſt-Covenant Believers, in their reſtor'd Law-life. All Conteſts with them, amount but to *a vain*, unprofitable *jangling*. Such *Teachers of the Law, underſtand neither what they ſay, nor whereof they affirm* (1 Tim. 1.6,7.) utterly denying the Goſpel-Principle of true Love to God and our Fellow-Creatures, in which, alone, poſſible to be obey'd

bey'd and fulfill'd; *Rom.* 13. 8, 10. But, ſtill, this remains to be the Saints Duty, with *Paul, to become all things to all Men* (1 *Cor.* 9. 20—22.) ſtooping and condeſcending to all kinds and degrees of Underſtanding, in the Light of Nature, Law, and Goſpel, owning what's good, in any; but, in order to lead them into, and build them up in, what's unſpeakably better, Chriſt's Goſpel-Spirit of everlaſting Righteouſneſs and infallible Truth. They will, alſo, as their Duty, bear with ſuch, as at preſent, perſecute them, as Blaſphemers of the Law, by preaching the Goſpel-Croſs and Death-work of God's Heavenly, on their Earthly Law-Spirit of Works, at beſt. This, Man's Wiſdom calls *a blaſpheming* or evil-ſpeaking of *the Law*, Moſes, *and God*; Acts 6. 11—13. *Paul* was at this Work, for a time, in his own Law-Spirit: Yet, at length, became a moſt eminent Preacher of the Goſpel; and then, was as fiercely perſecuted, by ſuch as he once was, in their own Law-Spirit of Works. In Man's day of judging in Religion, and interpreting the Scriptures in the Words of his own Wiſdom, all his

his Preachings and Writings, therein, will exactly conduce to the carrying on the whole Counſel of the Devil, in his Myſtery of Iniquity, for the Damnation of Men, and preventing their Salvation. And, as in Church, ſo in State-Affairs, may we ſee what Man's deepeſt Reaſon and Wiſdom amounts unto, as to his own eternal Concerns in the caſe and end of *Achitophel*. *His Counſel was, as if a Man inquir'd at the Oracle of God*, and that, under ſuch a Man of God, as was King *David*. In Concluſion, on God's croſſing him, and diſappointing his Counſel, in the Caſe of *Abſalom, he hang'd himſelf*; 2 Sam. 16. 23. & 17. 23. Thus, is Man (truſting to his own Underſtanding, at beſt, for directing his Steps) gone, at every turn, in this World, and the World to come.

To enumerate particular Hereſies, all along, ſince the Primitive Apoſtolical Goſpel-day (and, remarkably, in our own Day, and Nation, within the compaſs of ſixty Years) would be endleſs, and to no end. If God's Goſpel-Truth, be evidenc'd, and receiv'd, all the Diſputes and Controverſies, manag'd in the fallible Under-

Underſtanding of Man, on all hands, about Satan's Lie, in his Myſtery of Iniquity, will be diſcover'd, and laid in the Duſt.

CHAP. XIX.

Concerning true Charity or Love.

TRue ſpiritual Saints, in God's Goſpel-Spirit, call'd *Love*, are the only right Performers of all Duty to God and their Fellow-Creatures, therein. They have a right Love to all Men (not known to be fix'd in Enmity to God and them) and a peculiar *Brotherly Kindneſs* to the Houſhold of Faith, Chriſt's and their ſpiritual Brethren. Yet, are none reckon'd by Men, in their own Worldly Life and Wiſdom, at beſt, ſo univerſally uncharitable, as reckoning all, below their ſpiritual Principle of true Life, to be in great danger of Damnation. Men, in the reſtor'd Life, Wiſdom and Righteouſneſs of their own Spirits, are ready to ſay to them,

them, as the Diſciples ſaid to Chriſt himſelf, *Who then can be ſav'd*, at all? Are all Mankind damn'd, both corrupt and righteous? This amazing Truth, renders Saints, in all appearance, the moſt uncharitable of all Men. If *all the World wonder after the Beaſt, and worſhip the Dragon, that gives Power to his* Human *Beaſt*, his falſe Prophets and Apoſtles (in their Worldly Firſt-Creation Principles, at beſt, all Righteouſneſs and Wiſdom of Man) what a moſt uncharitable, cenſorious Creature, muſt the true Saint appear to be? *Rev.* 13. 3—7. If all *that dwell on the Earth*, fix and ſet up for entring into the Kingdom of Heaven, in but their own Earthly Life, in which none can ever enter thereinto, what muſt Chriſt's *few in the narrow way, whoſe Names are written in the Book of Life of the Lamb, ſlain from the Foundation of the World*, be accounted? v. 8. *They that are of the World*, in but the Earthly Life of the firſt Creation, *preach up that*, in the Righteouſneſs, Wiſdom and Glory of it, as a ſtate of eternal Life; *and the World*, all in that Principle, *hear* and own their Doctrine, as God's

God's Goſpel-Truth. *We are of God,* ſays *John, he that knoweth God, heareth us: he that is not of God, heareth not us*; 1 Joh. 4. 5, 6. What is Man's Wiſdom like to ſay, to this? You are in the right Principle for Salvation, and all, ſhort thereof, or contrary thereto, in a deluſive Perſwaſion, doing, ſaying and worſhipping they know not what. This is your moſt preſumptuous, uncharitable and unwarrantable Opinion of others, and a juſtifying your ſelves, as the only true People of God. The First-Covenant righteous teaching and profeſſing Jews ſaid to Chriſt, *they were born of God, and that he had a Devil, and was mad*; Joh. 8. 48. and 10. 20. and 8. 52. *Now we know that thou haſt a Devil.* Here's the Language of a First-Covenant People, fix'd in their own Earthly Spirit, concerning Chriſt himſelf and his Followers, by the Death of that, into the Life of his Heavenly, his Holy Ghoſt, they call the Devil. While *the God of this World* paſſes for the true God, with any, what other Language can be expected from them? *If the World hate you*, ſays Chriſt, *ye know that it hated me, before*

before it hated you; Joh. 15. 18. It was the higheſt Rank of Men, in the Worldly Spirit, a righteous viſible People of God, that contradicted, blaſphem'd and murder'd Chriſt himſelf. What can his true Followers expect? His chuſing them out of the World, his transforming them, by death of their own Earthly Spirits, and Reſurrection into the Life of his Heavenly, will render them hateful to all, fix'd in their own Earthly; *ver.* 19.

True Saints in Chriſt's Goſpel-Spirit, can anſwer that Command of God, in Sincerity and Truth (*Mat.* 5. 44.) *Love their Enemies*, &c. *They* can truly *forgive other Mens Treſpaſſes againſt them.* Theſe are Commands, too hard for Man, in his own Nature and Spirit, at beſt, to anſwer. The right performing them is an infallible Evidence of their being born of God's Heavenly Creature-Spirit, or Holy Ghoſt; *ver.* 45. They that pray, *God would forgive their Treſpaſſes againſt* him, *as they forgive others Treſpaſſes againſt* them, in caſe they do not ſo forgive others, they pray, in effect, God would not forgive them; *Mat.* 6. 14, 15.

True

True Saints, on all accounts, are truly and univerſally, the only right Performers of all Duties to God and their Fellow-Creatures, by a true univerſal Charity or Love to all Men, not fix'd in Enmity to God. Such, 'tis their Duty, in Union of Mind with God, *to hate with a perfect Hatred*; Pſal. 139. 21, 22.

Chriſt himſelf ſaid, of our Nature in the Fountain-Purity of it, *I can of my ſelf do nothing*; John 5. 30. The only doing Principle, for everlaſting well-pleaſing, active Obedience to the Divine Will, in me and my Followers, is my Heavenly Creature Goſpel-Spirit of Grace and Truth.

Againſt this Spirit of Truth, God permits Satan to carry on his Myſtery of Iniquity, by transforming his Earthly, into the likeneſs of Chriſt's Heavenly Creature-Spirit, that's God's Houſe, and as *ſitting in that Temple of God, ſhewing himſelf to be God.* And then, are his Miniſters (preaching up the Righteouſneſs of Man, only, for eternal Life) *transform'd into the* likeneſs of the Goſpel-*Miniſters of the Righteouſneſs of God*; 2 Cor. 11, 13—15.

13—15. They dreſs up Satan's and their Earthly, with all the Titles belonging to Chriſt's Heavenly Spirit; and are receiv'd and own'd, beyond all Diſpute and Queſtion, as true Miniſters of the Goſpel.

Where Satan, in and by his Party, among Men, ſits on the Judgment-Bench (*Rev.* 2. 13.) and Goſpel-Saints forc'd to ſtand at the Bar, all right Goſpel-words, for their Defence, will be reckon'd matter of Condemnation to them, without any need of other Witneſſes againſt them. Chriſt himſelf was thus handled. *He has ſpoken Blaſphemy, ſays the High-Prieſt, What think ye? Guilty of Death, ſay the Jews*, as his Jury; on which *they did ſpit in his Face, and ſmite him, ſaying, Propheſy unto us, thou Chriſt, who is he that ſmote thee*, Mat. 26. 65—68. They not only condemn'd, but ridicul'd him, in their proceeding towards the murdering of him. This did they to him, who had that Spirit in him, which created all Angels and Men.

True Saints give no ground for any to deſpair of Salvation, who are not guilty of the unpardonable Sin againſt the Holy Ghoſt,

Ghoſt, in a fix'd wilful, unchangeable Enmity to the Goſpel-Spirit of God. They alſo endeavour, by all Condeſcenſions, Ways and Means, to bring them into the Knowledg and right owning of Chriſt's Goſpel-Truth, in which, alone, any can be ſav'd. Final Refuſers of their Goſpel-Counſels, will perſecute them, for their Pains, as has been experienc'd in all Times. And, we are now drawing near to, yea, are in the worſt of Times, ſince *Noah*'s Flood, under the permitted Exerciſe of *Satan's great Rage, becauſe he knows he has but a ſhort time*, to the finiſhing of his Reign over Mankind, *Rev.* 12. 12. All manner of Wickedneſs encreaſes and abounds, more and more, continually; ſuch Wars, Tumults and Confuſions, of all ſorts, as now are, have not been the uſual Experience of former days. All tends to the running down the preſent Generation, towards that *Midnight*-darkneſs; a State, in which, Chriſt declares, that at his ſecond Coming, he ſhall find the World, at near the ſame paſs, Mankind were found in at the Flood; *Mat.* 24. 37—39. *Luke* 18. 8.

Under all theſe Diſcouragements, Saints have an infallible fore-hand-Sight, what Matters will come to, on all Hands, at the winding up of all, in the final Love or Wrath of God. Then, the unwarrantable Charity of Men, warranting Salvation and Peace with God, in a Principle, where never to be found, will be ſadly and remedileſly experienc'd by themſelves and their blinded Followers, to have been the leading their Hearers into everlaſting Deſtruction, with themſelves. Then all Perſons and Things, all Words and Doctrines, will be call'd by the right Names. Under Satan's permitted Reign, all things in Religion and the Worſhip of God, have been call'd by wrong Names, all along this World, and will more and more confidently be ſo call'd, to the full ending thereof. In theſe laſt Days, and near approach of the ſecond Coming of our Lord, will there be more Scoffing at any ſuch thing, and a more univerſal Diſregard and Denial of the Spirit he will come in, than ever, 2 *Pet.* 3. 3, 4.

CHAP.

CHAP. XX.

The Concluſion of this whole Treatiſe, ſhewing the Security of true Saints, all along this troubleſom confounded World; wherein God never ſuffers the Rulers of this dark World, Devils or Men, to do any thing to them, in their implacable Malice, but what his infinite Wiſdom and Power overrules into a conſtant Conduciblenes to their greateſt Good. This, with many other things, are the Matters of this Concluding Chapter.

TRUE Saints have God, and Chriſt himſelf, on their Side, in a Partnerſhip with them, under all the Blaſphemous Contradictions of Men, to their Words of God's Wiſdom, Words which the Holy Ghoſt, his Goſpel-ſpirit in them,

teaches. In Blaſpheming ſuch Words, they blaſpheme Chriſt himſelf and God Moſt High. Chriſt ſay'd to ſuch as *ſearch'd the Scriptures*, in but their own Underſtandings (and thought they had eternal Life, in ſuch Obedience as was performable by them, in the reſtor'd Life of their own Law-ſpirit of Works) *ye will not come to me*, the living Word of God, for my Goſpel-life of Grace and Truth, in which only, any can be ſav'd, or enter into my Kingdom, *John* 5.39,40. From the ſame infallible Mouth of God, we have a yet ſeemingly harder Saying than this; *No Man can come to me, except the Father which hath ſent me*, by the attractive Power of his electing Love, *draw*, bring and give *him to me*, John 6. 44. *And, I will give eternal Life to as many as the Father hath given me*, (John 17. 2.) to all, *whoſe Names are written in me*, the living Word and *Book of Life*, (Revel. 13. 8.) *predeſtinated to be conform'd to me*, in that heavenly, eternal Creature-life, into which I was exalted, *as the Lamb ſlain, from the Foundation of the World*, out of the Death of the Firſt-creation, into

into the Life, appointed to be given Angels and Men, by a Second, *Rev.* 13. 8. *Rom.* 8. 29. The attaining eternal Life, *is not of him that willeth, nor of him that runneth*, in the Life, Will and Underſtanding of his own Spirit, at beſt; but of the Will of God, *who will ſhew to whom he pleaſe, ſuch Mercy*, as is the Free-Grace-Gift of quite another Life, Will and Underſtanding, than was given Angel or Man, in their Firſt-creation, *Rom.* 9. 16. *The Election*, or Elect from among Mankind, *will obtain what they ſeek for*, even eternal Life; *the reſt will be blinded* by Satan, and find eternal Death, *Rom.* 11, 7. Theſe, with many the like Sayings in the Scripture, ſeem exceeding hard to Man's Wiſdom, in which, if the attaining eternal Life, or ſcaping eternal Death, be not in the Power of his own Will; and if the things of God, in his eternal Goſpel-life, be quite out of the reach of his own Underſtanding, ſo as that it is impoſſible to be ſav'd, in his own Will and Way, he is ready with his ſtrong Reaſonings to charge God himſelf with Unrighteouſneſs, as requiring Impoſſibilities, *Rom.* 9. 14—21. Man,

with all *his ſtrong Reaſons, when he produces his Cauſe*, and ſtands up in his own Defence againſt God, will be found *leſs or worſe than nothing*, Iſa. 41. 21, 24. All ſeeming hard Sayings, in the Scriptures of Truth, about Mens eternal Concerns, (the finding eternal Life, depending ſingly and meerly, on the electing Love of God) exclude none from the Hope of a Share or Portion therein, till guilty of the unpardonable Sin againſt the Holy Ghoſt or Goſpel-ſpirit, and ſo, of unchangeable Enmity to God. Even Goſpel-Saints know not who are elected of God, till it appear to them, by the ſelf-evidencing Fruits of Chriſt's Goſpel-ſpirit, in them. On this account, *Paul knew* his Goſpel-converts, amongſt the Theſſalonians, *to be the Elect of God*, 1 Theſſ. 1. 4, 5. Thoſe that are elected of God, and ſhall be true Saints, are born, with all others of Mankind, *dead in Treſpaſſes and Sins*, Epheſ. 2. 1. *Col.* 2. 13. Could the ſelf-confident righteous Scribes and Phariſees, think *Mary Magdalen* and *Zacheus*, the Elect of God, while in the ſame corrupt Spirit of Nature, with other Publicans and common Sinners,

Sinners, in Filth of Fleſh? Could awaken'd Goſpel-Saints think *Paul* elected of God, when they ſaw him a fierce Perſecutor, and Blaſphemer of all Goſpel-Truths? None are abſolutely excluded from a Hopefulneſs of a Share in God's electing Love, and ſo of finding eternal Life, till fix'd by their own ſinful, unpardonable Choice (and God's righteous Judgment upon them, in giving them up thereto) in Filth of Fleſh or Spirit, corrupt or righteous Nature, rendring them a literal or myſtical *Sodom*, in unchangeable Enmity to God and his Goſpel-ſpirit of Grace and Truth. No Scriptures, rightly interpreted and underſtood, give ground to any, for deſpairing or giving up all Hopes of God's electing Love, ſave to the two aboveſaid Sorts of Sinners. A diſtruſting our own Underſtandings, and Wills, at beſt, as to the finding eternal Life, or ever anſwering the whole Mind, Will, and Counſel of God; ſuch a kind of Deſpair, is a Duty, of high Concern; and, a falſe Confidence therein, is exceeding dangerous, as anſwering Satan's whole Counſel, to our eternal Deſtruction. God fore-

warns

warns us hereof, *Jer.* 10. 23. *Prov.* 3. 5—7. None will finally take this warning, but the Elect, and not they, till the dormant Seed of Goſpel-life, unknown to themſelves, be actually quicken'd and waken'd up in them. The Words of God's Wiſdom and Counſel about our eternal Concerns, are univerſally contrary to the Words of Man's Wiſdom. Chriſt told the ſelf-confident Law-righteous Scribes and Phariſees (who reckon'd themſelves and Followers, ſuch as were *born of God*, (*John* 8. 41.) and could not miſs the Salvation of Heaven) they were *Serpents, a Generation of Vipers, that could not eſcape the Damnation of Hell*, Mat. 23. 33. He calls them *Hypocrites*, not as pretending, only, to, and not really experiencing the Righteouſneſs of Man; but, as accounting themſelves, therein, the only true Saints, in the Kingdom-life and Righteouſneſs of God, when in unchangeable Enmity thereto. All ſuch Interpreters of Scripture, exploding, denying and blaſpheming Chriſt's Goſpel-life and Truths, in which any can ever enter into his Kingdom, are ſaid *to ſhut up the Kingdom of Heaven*,

Heaven, diſſwading any that are looking after that Life, in which, alone, poſſible *to enter into it*, as a moſt dangerous deluſive Fiction, *ver.* 13. *Except our* Life and *Righteouſneſs* be quite of another kind, than the Law-life and Righteouſneſs of Man, to wit, the Goſpel-life and Righteouſneſs of God, by a New or Second-creation, *we can in no wiſe, enter into the Kingdom of Heaven*, Matth. 5. 20. The higheſt Rank of Antichriſtian Enemies to true Saints, and their Doctrine of Grace, in the Words of God's Wiſdom, are ſuch righteous Men, who ſet up for Salvation, in the ſame Law-principle of reſtor'd Nature, as Chriſt found the teaching and profeſſing Jews, in. Under all blaſphemous Contradictions, and Perſecuting-work of ſuch as ſet up in the reſtor'd earthly Law-life and Righteouſneſs of Man, in preference and oppoſition to the Heavenly Goſpel-life and Righteouſneſs of God, Saints have *God on their Side*; *who can be againſt them*, (Rom. 8. 31.) ſo as *to do them* the leaſt *Harm?* 1 Pet. 3. 13, 14. Whatever Devils or Men, as God's permiſſive Hand, can, in their implacable Ma-

Malice, do to them, is infallibly overrul'd by God's infinite Wiſdom and Power, for their greateſt Good. They are ſecur'd from any hurt, by *the great red Dragon*, or any of his innumerable ſerpentine Seed of Mankind, *Rev.* 12.3—5. What was the Iſſue of the firſt War, in Heaven, between *Michael* and his Angels, in the heavenly Life and Glory of the New or Second-creation, and the Dragon and his Angels, in the earthly Life of the firſt, we find, *v.* 7, 8. They were utterly excluded out of Heaven, from ever entring thereinto, as transform'd by themſelves into the Guiſe or Appearance of true Goſpel-Angels of Light. And, by ſuch deceitful Work, *does that Old Serpent, the Devil and Satan, deceive the whole World, (v.* 9.) all, in but the worldly Principle of Life, and Righteouſneſs of Man. By ſuch deceitful *transforming Work of Satan and his Angels* of Darkneſs, *into Angels of Light*, and his Miniſters of but the Righteouſneſs of Man, into the Likeneſs of Chriſt's true Goſpel-Miniſters of the Righteouſneſs of God, does he decry all Goſpel-Truths, as the greateſt Hereſies and

and Blaſphemies in the World. Chriſt himſelf ſuffer'd himſelf, to be ſo dealt with, by them. When Saints declare the Goſpel-life, and aſſert, that therein, only, any can ever enter into Heaven, or ſcape the Damnation of Hell; they do not deny that any in the corrupt or righteous Life of their own Nature or Spirit, can ever come to experience Chriſt's Goſpel-life, or enter into his Kingdom; but endeavour to be inſtrumental, under Chriſt, for leading them thereinto, 2 *Tim.* 2. 24—26.

Queſt. *Does the Goſpel-Doctrine of true Salvation diſcourage or condemn the Righteouſneſs of Man, in the honeſt moral Heathen, walking in a Sutableneſs to the rational Light of Nature, reſtor'd by Chriſt, in all Mankind, as* a Light which lighteth every Man that comes into the World? John 1. 9. *Does it diſcourage the righteous Firſt-covenant Jew, or Chriſtian, walking in his higher kind of good Conſcience, in the reſtor'd Firſt-covenant Law-life, as his Principle, owning the imputed Righteouſneſs of Chriſt, there, for the compleating him, in a Firſt-covenant-Communion with,*

and

and worſhipping of God? Conſequently, does it judg and condemn the moral Heathen, or legally righteous Firſt-covenant Jew or Chriſtian, for teaching and exhorting others, to walk in ſuch Obedience to God, as is performable in the ſaid Light of Nature, or Life of the Law?

Anſw. Nothing of all this, is juſtly imputable to the right Teaching of the Goſpel. Moral and legal Righteouſneſs of Man is good for himſelf and his Fellow-creatures in this World, (*Job* 35. 8.) and better in God's Sight, than groſs Wickedneſs, Injuſtice, vile Affections and brutiſh Luſts: but, as to entring into the Kingdom of God, in the World to come, not at all, available, *Gal.* 6. 15. God himſelf teſtified of *Job* to the Devil, *that there was none like him in the Earth, a perfect, upright Man, fearing God and eſchewing Evil,* Job 1. 8. The Devil (knowing *Job*, in all this, to be rewarded of God, as a Debtor to him, (*Rom.* 4. 4.) for ſuch Righteouſneſs, in a Plenty of this World's temporary good Things) replied, *v.* 9, 10. *Haſt thou not bleſs'd the Work of his Hands, and encreas'd his Subſtance in the*

the Land? Take all this away again, *and ſee, if he curſe thee not to thy Face*, v. 11. *God puts it into Satan's Power*, to be inſtrumental, herein, for the Trial of *Job*'s Patience, and carrying on the Work of his Croſs upon him, in a Conducibleneſs to his greateſt Good. *His* ten *Children are kill'd by a great Wind, blowing down the Houſe, where they were Feaſting*; all his Goods were taken away by wicked Men, under the Influence of the Devil. Thus far, *Job* did bear his Trial, *without ſinning, or charging God, fooliſhly*; *bleſſing the Lord, that gave him, and then took all the ſaid Gifts away, again, from him.* Then Satan deſires the Liberty of ſmiting his Body, and God grants him a limited Power, as to that. Then Satan moves his Wife, to counſel him, to do what himſelf, had ſaid to God, *(Job* 1. 11.) *Curſe God and die*, Chap. 2. 9. Job *rebukes her, ſaying, ſhall we receive Good from God, and not Evil? In all this did not* Job *ſin with his Lips*, Job 2. 5—10. But, when he felt the Croſs or Death-work of the Spirit of God, on his very Spirit, as to the Life, Wiſdom, and Righteouſneſs of Man,

and

and Satan's permitted working upon him, in this Hour and Power of Darkneſs, he was ſorely put to his utmoſt Trial, and utter'd many hard Words againſt God's ſtrange and wonderful Dealings with him, reflecting upon his faithful Walking, (*Job* 29. 2.) ſo as not, in the leaſt, to deſerve any ſuch dealing of God with him, *Job* 3. & 19. 1—11. & 31. 35. *He deſires that the Almighty would anſwer him.* Here's the Caſe and Demeanour of the Mirror of Patience, next the Lord himſelf, under all Sufferings, in our Nature. *Elihu charges him with multiplying his Words againſt God,* Job 34. 37. *The Lord himſelf charges him with darkning Counſel, by Words without Knowledg,* Chap. 38. 1, 2. He ſaw not, as yet, or underſtood the unſpeakable Advantage of all this ſtrange Dealing of God, with him. So, *contended with the Almighty,* and therein, *reprov'd God himſelf,* Chap. 40. 1, 2. He reflected upon his former Condition and flouriſh in all worldly Proſperity, and ſuch an Eminency in Wiſdom and Righteouſneſs, that when he open'd his Mouth in Counſel, *Princes refrain'd talking, and Nobles*

Nobles held their Peace; now, Children of Fools abhor'd him, made him their Song and By-word, not ſparing to ſpit in his Face, Job 29. 9, 10. & 30. 8—10. He comes, at length, *to abhor himſelf*, in ſuch a Change of Life and Mind, for the better, as to rejoice in ſeeing all the fading Glory, Wiſdom and Righteouſneſs of his own Spirit, turn'd into Duſt and Aſhes, as the Way of God, for experiencing his heavenly Creature-life, above all Deaths, and his eternal good Things, therein, the Righteouſneſs and Wiſdom of God, and his living and *working all his Works, in God's Spirit* of Grace and Truth. But, in the hundred and forty Years of his Life, after all this, we hear not a Word of ſuch high Eſteem with Men, as when eminent in the Wiſdom, and Righteouſneſs of Man.

Were the reſtor'd Life and Righteouſneſs of Man, all that God requires of him, for entring into his Kingdom, Godlineſs would be no Myſtery. The Light of Nature, in all Men, convinces, judges and condemns all groſs Sins, vile Affections and brutiſh Luſts in all others, and

themſelves alſo, who are guilty thereof. And, then, alſo, Satan would have no Myſtery of Iniquity, to make uſe of, in his deſtructive Practiſings upon Mankind. But, for this, he has, not only all the Wiſdom, Righteouſneſs and Glory of the Firſt-creation, in himſelf and Men, to deceive them, by; but a permitted Power, alſo, to transform all that, in himſelf and Men, into the Appearance and Likeneſs of Chriſt's Goſpel-life, and Righteouſneſs of God, and by his Miniſters amongſt Men, to dreſs it up with all Scripture Language and Titles of the very Goſpel-Truths of God; Regeneration, New-Creature, and the like. So does Satan, as the ſupream myſtical Whore of *Babylon*, with his whole Babyloniſh Party of evil Angels and Men, (furniſh'd with all Glory of the Firſt-creation, and counterfeit Appearances alſo of the Second) carry on his Work, in the womaniſh Spirit of Nature, againſt God's manly Spirit of Grace, as deck'd and adorn'd with all worldly Glory, Pomp and Beauty, and having *a gilded* (not golden) *Cup, full of Abominations, by which, to deceive, if poſſible, the very*

very Elect, and, infallibly, all others, into everlasting Destruction. Even *John*, the peculiarly beloved Disciple, an eminent Apostolical Saint, *marvel'd to see* the Pomp and Glory of Satan and his whole Party, herein, and in all that, call'd, *Mystery*, Babylon *the Great*, *Mother of Harlots, and Abominations of the Earth*; all, amounting to a rebellious fixing in the earthly Life of the Creature, in unchangeable Enmity to God, and the heavenly Creature-life of the Creator, offer'd by a New-creation. The Righteousness and Wisdom of Man are the best sort of things, in Nature's First-creation; *spiritual enlightning Gifts are the best Gifts*, towards a New-creation, receivable by the natural Understanding; and yet, Man, in all these Advantages, short of the very Gospel-life of God, or a living spiritual Faith therein, *is nothing*, has nothing that will give him Entrance into the Kingdom of God, 1 *Cor.* 12. 31. & 13. 1, 2. The best things in Nature, are corruptible, and if corrupted, become the worst of all things. The highest Light, Wisdom and Righteousness, therein, established, in preference

to the marvelous Light, Wiſdom and Righteouſneſs of God, offer'd by a New-creation, *is the greateſt Darkneſs*, Wickedneſs and Folly, of all, *Mat.*6.23. Myſtical *Babylon* and *Sodom* is worſe than literal, *Mat.*11.23,24.

The prevailing Power and Danger of Self-love, did moſt ſignally appear in the firſt Sin of evil Angels. Under the cleareſt Knowledg of the Will and Command of God, that was poſſible to be given to their ſupream natural intuitive Underſtandings, for the right uſe of their natural Beings and Life, given them in their Firſt-creation, in order to the Second, they turn'd away from God's Offer of the latter, in Love to themſelves, in the former. This did they, in a known Rebellion againſt God, and a known Contrariety to their own unſpeakable Concern, for finding eternal Life or ſcaping eternal Death. They preferr'd the Life of the Creature in themſelves, to the Life of the Creator, in himſelf, in an unchaſt, adulterous, murdering Mind of unchangeable Enmity to their Creator, as offer'd to become their Lord, Bridegroom and Husband, in the Life of that all-powerful Spirit, that gave them their

own

own Beings and Life, by a Firſt-creation. They added to this firſt unpardonable Sin, the drawing all Mankind, in *Adam*, to make the ſame evil Choice, for themſelves. And, all along this World, when any are reſtor'd into the Life of the Firſt-creation, and brought under high ſpiritual enlightning Gifts, convincing Diſcoveries and Offers of the heavenly Creature-life of God by a Second, evil Angels do attempt, and prevail with many, under ſuch Advantages, to fetch them back again, from Chriſt's offer'd eternal Goſpel-life of the Creator, in his holy Spirit, and ſet up for themſelves in their own holy Fleſh, or earthly Life and Righteouſneſs of Man, *Gal.* 3. 1, 3. & 5. 7, 8. *Balaam* and *Saul*, with many others, are ſignal Inſtances of ſuch Apoſtacy from Chriſt, under the prevailing Influence of evil Angels. *The Spirit of the Lord came upon* Saul, ſo that he was among the Prophets of God, under the enlightning Gifts thereof, by which *God turn'd him into another Man, gave him another Heart*, to ſee, know, and ſeek after him. But, he turn'd from God, and *the Spirit of God departed from him*;

and when his Life was in danger, he ask'd Counſel of the Devil, in a known Witch, what would become of him, 1 *Sam.* 10. 6, 9, 11. & 16. 14. & 28. 7.

Balaam, taken by the Lord, for a time, out of the Hands of the Devil, was forc'd, contrary to his own and the Devil's, and *Balak*'s Mind, to bleſs, inſtead of curſing *Iſrael*. He declares, that *he heard the Words of God, and knew the Moſt High, ſaw the Viſions of the Almighty*, Numb. 24. 16. He pray'd, that *he might die the Death of the Righteous, and that his laſt End might be like his*, Numb. 23. 10. *He tells* Balak, *if he would give him his Houſe full of Silver and Gold, he will ſpeak what the Lord ſays*, Chap. 24. 13. After all this, the Holy Ghoſt in *Peter*, charges him, with *loving the Wages of Unrighteouſneſs*, 2 Pet. 2. 15. When he found himſelf diſabled to curſe *Iſrael*, he counſell'd the Midianitiſh Women, to go amongſt them, to allure them to Whoredom, and ſo, to cauſe the Lord to appear againſt them, *Numb.* 31. 16. And, liſting himſelf in the Midianites Army, *was ſlain, with the five Kings of* Midian, *by the Iſraelites Sword*, v. 8.

None,

None, in the reſtor'd Life of Man, and under the enlightning Diſcoveries and Offers of the Goſpel-life of God, are out of Satan's reach, till *born of God.* Then have they a Life in them, *which the evil one cannot touch*, 1 John 5. 18. All reſtor'd Life and Righteouſneſs of Man, renders Men but natural *Branches in Chriſt*, *Servants in the Houſe of God*, liable to be turn'd out again, and *caſt into* unquenchable *Fire*, John 15. 1—6. & 8. 35. In all reſtor'd Law-life, and Freedom of their own Wills, *Men are under the Law*, and *under the Curſe*, (Gal. 3. 10.) in danger of the final condemning Power thereof, while deſtitute of that Goſpel-life, that's the only continuing Principle of infallible everlaſting well-pleaſing Obedience to God. This brings with it, into Man, the glorious Liberty of the Sons of God, wherewith *Chriſt makes Men free indeed*; in a free Will to Good only, under an Impoſſibility of ever doing Evil, therein. The Will of Man, in New-creation-life, is in unchangeable Harmony with the very Divine Will. In this, *he never ſins.* But, in his own Will, till fully crucified, the

Saint continually ſins, oppoſing and *fighting againſt* his ſpiritual Will, that never ſins, 1 *John* 3. 9. & 1. 8. *Rom.* 7. 15, 19. *Gal.* 5. 17. In the Firſt-creation, at beſt, Man was but a myſtical *Tree of good and evil*, but changeably good, and liable, by his own choice, to become unchangeably, unpardonably, and unrepentably evil. In the ſecond, he becomes a particular Tree of Life, under and with Chriſt, amongſt the innumerable Multitude of bleſſed Angels and Saints, unchangeably Good, and under an Impoſſibility of ever becoming unchangeably evil. The uncontroll'd Soveraignty of our own Will, at beſt, and the higheſt Light of our own Underſtanding, fix'd in, is the *greateſt Darkneſs* and Bondage. The unchangeable Subjection and *Captivity* of our Will *to the Will of God*, is the glorious Liberty of the Sons of God, 2 *Cor.* 10. 5.

Man, in all the Light, Life, Wiſdom and Righteouſneſs of the Firſt-creation, (reſtor'd by Chriſt, as the Common-Salvation-Benefit of his Death in the Fountain-purity thereof) is ſtill within the Compaſs of Satan's univerſal Monarchy

or

or Kingdom of this World, in Oppoſition to the marvellous Light and glorious Liberty of the Sons of God, in Chriſt's reigning Goſpel-ſpirit of the World to come. The Old Serpent was too hard for humane Nature, and ſo, for all Mankind, in *Adam*, at beſt, in the primitive Purity, and perſonal Perfection of all Firſt-creation-life and Things. We muſt quit all kindred with the firſt *Adam*; yea, with Chriſt himſelf, as a Husband and Head to us, in but the reſtor'd fleſhly Life and Righteouſneſs of Man, to be married to him as our ſpiritual Lord, and Bridegroom, in that quickning Spirit of the Second *Adam*, his Goſpel-ſpirit of *true Holineſs*, 2 Cor. 5. 16. & 1 *Cor.* 15. 45—47. *Epheſ.* 4. 24. Chriſt crucified the living Soul of our Nature, in himſelf, by which, he purchas'd the reſtoring of that, in Mankind; and, therein, alſo, became an unerrable Pattern to them, for the right Uſe thereof, in Paſſive Obedience to the Will of God, in order to the attaining that heavenly, eternal, incorruptible Creature-life, he aſcended into, which is the only Principle of everlaſting well-pleaſing active Obedience

dience to God, and Bleſſedneſs to Man.

Man, in his Firſt-creation, at beſt, before his Fall, had but a fallible Underſtanding and a corruptible Will. And, what was fallible, Satan could and did deceive: what was corruptible, he could and did corrupt: all Mankind are ſad experimental Witneſſes of both. And, the ſame things can he do to any, in but the reſtor'd Life and Righteouſneſs of Man, of the Firſt-creation ſort, ever ſince.

If we conſider the ſmall part of Mankind this Day, under the Name, Chriſtian, and even amongſt them, ſo call'd, ſomewhat rare to find ſuch as walk in Obedience to the common Light of Nature, as honeſt moral Heathens, and much leſs yet, as Firſt-covenant Believers in Chriſt, and much leſs yet, as having a living ſpiritual Faith in his Second-covenant Goſpel-life; all this put together, and conſider'd, evidence the near approach of Chriſt's ſecond Coming, of which himſelf has ſaid, *that when he comes, ſhall he find Faith on the Earth*, (Luke 18. 8.) a Faith in that Goſpel-life, he will come in? Both *Wiſe Virgins*, in New-covenant Goſpel-

ſpel-principles; and *fooliſh* ones, in but Firſt-covenant Law-principles, cleans'd from filth of Fleſh, only, will be found all *ſlumbring and ſleeping*, Matth. 25. 1——12. Yet, will he own the Wiſe, but *to the Fooliſh, he will ſay, I know you not*; ſo, *Matth.* 7. 21—23. In the dark *Midnight*-Seaſon to both, will he come, to the amazing Surprize of the Fooliſh, and unſpeakable Joy of the Wiſe. All are requir'd *to watch* (the time of his Coming, being unknown to both and all) *Mat.* 25. 1—13. 'Twill be a like amazing ſurprize to the far greater Number of Mankind, as *the Flood* to the Old World; *or Fire from Heaven, on* Sodom, *Luke* 17. 26—30. The Day or time of his Coming, is kept ſecret, from the Knowledg of ſpiritual Saints, and the very *Angels of Heaven*, Matth. 24. 36. (yea, and from *the Son* himſelf, *Mark* 13. 32.) Saints are requir'd, therefore, to *watch* continually, not knowing the time of his Coming, *v.* 42. *A thouſand Years with the Lord is as one Day; and one Day as a thouſand Years*, 2 Pet. 3. 8. 'Twas ſaid, ſixteen hundred Years ago, *This is the laſt time*,

(1 John

(1 John 2.18.) and, *yet a little while, and he that ſhall come, will come, and will not tarry* beyond the appointed time, for his ſecond Coming, *Heb.* 10. 37. *Hab.* 2. 3. A Day, an Hour, a little time, in God's Account, may be a long time, in Man's. When the Diſciples ask'd Chriſt (after his Reſurrection, and ready to aſcend into the Glory, he will come again, in) *Wilt thou at this time, reſtore again the Kingdom to Iſrael?* his Anſwer was, *It is not for you* (or any) *to know the Times or Seaſons, which the Father has put in his own Power*, Act. 1. 6, 7. Satan can be willing, Man ſhould be preſumptuouſly fore-telling, with great Confidence, what is utterly unpoſſible for him, to know; that, while buſy about an Impoſſibility, he may be ſo ignorant and regardleſs of the Goſpel-ſpirit and Glory, he will come in, as may render his ſecond Coming, moſt amazingly frightful to him, amongſt and with Millions of others, who will be found in unchangeable Enmity to that Spirit, he will come, in. Yet, after all this, and God's withholding the Knowledg of the time thereof, 'tis Man's Duty to obſerve the fore-running

ning Signs of Chriſt's Approach, *Mat.* 16. 3. And, ſuch Signs are now remarkable, beyond all former Days; *the Harveſt* ſeems very near *ripe for the Sickle* of God's Vengeance, *the Preſs full, the Fats overflowing, the Wickedneſs* of Mankind, exceeding *great*, *Joel* 3. 13. This is a great Sign, that *the Day of the Lord is near*, v. 14. But, preparatory to the Lord's perſonal Appearance, *will he ſend* his Goſpel-*Angels, to gather his Elect together* out of all Mankind, that Day, on Earth, (*Mat.* 24. 31.) and *they will call up his Goſpel-Witneſſes*, from amongſt Men, into an Aſſociation with them, in the ſaid Work, *Rev.* 11. 12. That Goſpel-diſpenſation will be accompanied with a more abundant wonder-working and Goſpel-converting Power, than was experienc'd in the primitive Apoſtolical Goſpel-day. This preparatory Diſpenſation, by Goſpel-Angels and Saints, may ſeem to be, as to the Duration thereof, forty five Years, *Dan.* 12. 11, 12. This Diſpenſation, will be but *the Sign of the Son of Man in Heaven*, (*Mat.* 24. 30.) not his very perſonal Appearing. In this Preparatory Diſpenſation,

on, will evil Angels, as falſe Chriſts, with their falſe Apoſtles, amongſt Men, in their transform'd Appearances of Chriſt and his true ones, be permitted to make their utmoſt Oppoſition to true Goſpel-Angels and Saints. Satan, with his evil Angels, will not be excluded from ſuch deluſive Practices, by his falſe Apoſtles, till Chriſt comes forth in his own Perſon. Then, *they'll be impriſon'd in the bottomleſs Pit, and diſabled to deceive* Mankind *any more, till Chriſt's thouſand Years Reign be fulfilled,* Revel. 20. 1, 3. *After Chriſt's thouſand Years Reign, Satan will be loos'd out of his Priſon, and* permitted *with his* Gog *and* Magog, his innumerable Multitude of evil Angels and Men (transform'd into the Guiſe of good Angels and Saints) *to compaſs the Camp of Saints, God's* New-*Jeruſalem-City,* in the very Glory of the Reſurrection, as their laſt and moſt tranſcendent Preſumption, on which, immediately to be deſtroy'd, for ever, *Revel.* 20. 7—10. Saints will be immediately taken up into their eternal Heaven; and all Enemies will be thruſt down into their eternal Hell. Then, to all eternity, in Hea-

ven,

ven, will Saints and Angels acknowledg and aſcribe their eternal Bleſſedneſs, above all Conception and Wonder, to God's infinite Free-Grace-Mercy and electing Love, as the ſingle and only ſupream diſtinguiſhing Cauſe thereof, from thoſe that periſh, for ever, under his everlaſting Curſe and unquenchable Wrath.

The oft ſaying the ſame Things, and quoting the ſame Scriptures, on ſeveral Occaſions, is no other than is found in the very Scriptures, where the ſame things are oft ſaid by the various Pen-men thereof; and, by the ſame, alſo.

FINIS.

Books, publiſh'd by the Author.

FIRST Part of Evangelical Eſſays — 1666
Book of Nature — — — — 1667
On the Whole Book of *Job*, the two Epiſtles to *Timothy*, and ſixteenth Chapter of *Numbers* — — — — 1677
Reign of Chriſt — — — — 1679
On the Whole Book of *Eccleſiaſtes* — 1680
Goſpel-Catechiſm — — — — 1688

The two laſt, and this are ſold by *William Marſhal* at the Bible in *Newgate-ſtreet*, and *John Marſhal* at the Bible in *Grace-Church-ſtreet.*

This is alſo ſold by *Andr. Bell* at the Croſs-Keys in the *Poultrey.*